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A key to the prayer book of
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1848

A KEY
TO
THE PRAYER BOOK,
OF THE
PROTESTANT EPISCOPAL CHURCH;

DESIGNED TO ILLUSTRATE
ITS MEANING, USE, AND SCRIPTURAL CHARACTER.

BY
THE REV. ROBERT WHYTEHEAD, M.A.

A CLERGYMAN OF THE CHURCH OF ENGLAND.

“Hold fast the *form* of sound words, which thou hast heard of me, in *faith* and *love* which is in Christ Jesus.”—Tim. i. 13.

REVISED, AND ADAPTED TO THE AMERICAN PRAYER BOOK, BY THE
EXECUTIVE COMMITTEE OF THE “PROTESTANT EPISCOPAL
SOCIETY FOR THE PROMOTION OF EVANGELICAL
KNOWLEDGE.”

PHILADELPHIA:
FOR SALE AT THE DEPOSITORY, No 206 CHESNUT ST.

Entered according to Act of Congress, in the year 1848, by the
EXECUTIVE COMMITTEE OF THE "PROTESTANT EPISCOPAL
SOCIETY FOR THE PROMOTION OF EVANGELICAL KNOWLEDGE,"
in the Office of the Clerk of the District Court for the Eastern
District of Pennsylvania.

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Stereotyped by  
S. DOUGLAS WYETH. No. 7 Peaz St.,  
Philadelphia.

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Printed by
T. K. & P. G. COLLINS.
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P R E F A C E

TO THE

SOCIETY'S EDITION.

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The Committee think themselves happy in being able to present to the friends of the Society the following work, as their first publication. Years would have been required in the preparation of such “a Key” as is here, in the good Providence of God, supplied them by the piety, discernment, and industry of a Clergyman of the Church of England. They would, therefore, thankfully adopt and publish this Volume as, in the main, a correct exponent of their views, and as a book every way suitable for instruction and edification.

It may be well to state that the present Edition is an exact reprint of the Author’s work, with these two exceptions :

1. Remarks upon those offices and portions of the Service, which are peculiar to the English Prayer-Book have been omitted.

2. In a few instances, where a difference of opinion in relation to any important principle or practice existed between the esteemed Author and the Committee, the latter have not hesitated to express, and to attempt the justification of, their disagreement. Such remarks, however, are always embodied in brackets.

TO THE  
RIGHT REVEREND FATHER IN GOD,  
JOHN BIRD,  
LORD BISHOP OF CHESTER.  
[NOW ARCHBISHOP OF CANTERBURY.]

MY LORD,

“It is a very small thing” with you to “be judged of men, or of man’s judgment;” and it may seem presumptuous in me to shelter my humble volume under your Lordship’s kind patronage. But I venture to plead in my own defence not only my deep esteem for your Lordship’s character, as a distinguished ornament of the Church of England, and a consistent exemplar of Christian piety and true Churchmanship; but also the stamp of evangelical currency—let who will reject it—which the influence of such a name imparts to any work to which it is (by permission) prefixed.

Truly grateful for such a favour, and ear-

nestly praying that it may please God, (by whose grace your Lordship has been made a blessing to many, and a pattern to all;) to prolong your valuable life for many years to come, and crown it with increasing honour and happiness,

I remain,

Your Lordship's

Most humble and

Devoted servant,

ROBERT WHYTEHEAD.



## TO THE READER.

WHOEVER would enter into the Evangelical design of the Prayer-Book, must bear in mind that its structure is purely spiritual, and can be fully understood, duly appreciated, and rightly used by the *faithful* only. FAITH is the Key to this spiritual Temple. If we come to it with a child-like temper, *mixing faith* with these blessed words of prayer and promise, culled from Holy Scripture, we shall perceive the sunshine of grace and salvation beaming throughout its deepest recesses, and the glory of God and the Lamb irradiating the whole.



## PREFACE.

THE object of the present work is to supply (what appears to the writer an important desideratum) an Evangelical illustration of the Prayer Book, combining critical remarks and historical details of an interesting character, with practical improvement, and spiritual instruction.

In executing this design, free use has been made of the works of Bishops Sparrow and Mant; Dean Comber, Nelson, Wheatly, Palmer, and other Liturgical writers. In addition to which will be found many original references to standard authorities, both ancient and modern, quotations from the Fathers, and some extended remarks on questions of vital interest at the present day.

The object of the writer being especially to develop the true principles of Reformed piety, as held by the Protestant founders of the Church of England, and displayed in her prayers and authorized services; he has endeavoured constantly to keep in view the Articles and Homilies of the Church, as the doc

trinal standard which the compilers of our admirable Liturgy set before them to work by; and the *chief*, though not the *only* guide of the true Churchman in his interpretation of her sentiments.<sup>1</sup>

Without undervaluing the learned and pious labours of our old Liturgical writers, or pretending to sit in judgment on the distinguished men of other days; and making all due allowance for the different age in which they lived, and the peculiar medium through which the light of the Gospel reached their minds;—he cannot allow that they fairly represent the doctrines of the Reformed Church of England, as exhibited in her acknowledged standards, and in the writings of her first and best divines.

His endeavour, therefore, has been to separate the real excellence of these popular works, from the debasing alloy with which it is amalgamated.<sup>2</sup> And, surely, the evil will not be denied of allowing our young students to imbibe their views of Church principles from so impure a source:—where not a few of the superstitious rites of Popery, rejected by our Reformers, are extolled with blind zeal; while

<sup>1</sup> That the *Homilies*, as well as the *Articles*, were intended to be a standard of appeal, is evident from the reference to one of them in the XIth Article.

<sup>2</sup> Even Dean Comber, the most evangelical writer of this class, maintains the doctrine of the universal Regeneration of Infants in Baptism, as implying a *change of nature*.

the letter of ceremonies is too often elevated, to the neglect and injury of the spirit of the Gospel.

That the English Church, during the greater part of the last century, had widely departed from the doctrines of the Reformation, can hardly be doubted by any one who is able to form a correct judgment on the subject, and who is conversant with the writings and sentiments of the leading divines of that period.<sup>1</sup>

To redress so lamentable an error, much has been done by the Divine blessing on the labours of such men as Scott, Simeon, the Milners, Legh Richmond, and many more of our Evangelical Churchmen. Much, however, still remains to be accomplished. The tide has again set in strongly towards Rome,—and it is the duty of every true son of the Church of England to contribute his aid towards reviving the principles of the blessed Reformation.

Among other efforts, the publications of the Parker Society have thrown a flood of light upon the sentiments of our Reformers, by

<sup>1</sup> A painful proof of this statement might be found, if need be, in the general character of the publications of the Society for Promoting Christian Knowledge; among which, down to a very recent date, the excellent Homilies of our Church,—rich in the old Saxon vernacular, not less than in Evangelical force and purity of doctrine, and however obscure and distasteful to the educated classes of society, still intelligible and acceptable to the poor;—could find no place.

bringing out of the shade of obscurity the original works of Cranmer, Ridley, Latimer, Hooper, Jewel, and other “reverend Fathers and great Divines”<sup>1</sup> of the days of Edward and Elizabeth.

Of these the Author has made large and frequent use; having placed in the Notes and Appendices a number of extracts, including some forms of private prayer;—intended not only to illustrate the simple and fervent piety of our Reformers, but to show how the Festivals of our Church may be improved by the spiritual worshipper.

To the whole is added a copious collection of Scripture references,<sup>2</sup> which the writer hopes will be found very useful to his younger brethren, and the teachers of youth; to assist them in the important work of explaining and illustrating the services of the Church.<sup>3</sup>

<sup>1</sup> Canon xxx.

<sup>2</sup> Bailey’s “Liturgy compared with the Bible,” having been diligently collated with Bishop Mant’s Marginal References.

<sup>3</sup> An apology ought, perhaps, to be offered by the author, for having ventured to notice some things which appeared to him capable of improvement; e. g. the Apocryphal lessons, the omission of the Revelation, . . . . . &c. He feels that this was not the place for any lengthened discussion on such subjects; and he trusts he will be cleared by the impartial reader from all suspicion of disaffection towards the Church and her services; or any wish to unsettle and prejudice the minds of others. But after weighing the matter deliberately and calmly, he has come to the conclusion, that it is desirable that the public mind should be suitably enlightened, guided, and expressed,—and thus the way prepared for a wise and moderate reform,—on the

It has been suggested by a judicious friend, that it might be advantageous to the general reader to peruse each chapter, in the first instance, *without the notes*; that the current of thought and devotional feeling may not be interrupted:—at the second perusal, taking the notes, especially the reference to Scripture, in their due order.

To the Reverend Charles Bridges, Vicar of Old Newton, the author is indebted for many suggestions, and much valuable assistance; as well as for that kind and seasonable encouragement which has enabled him to persevere in his arduous labour, and cheered him on to its termination.

To take off the edge of severe criticism, not to palliate any serious error, it may be stated, that the work has been composed under all the disadvantages of broken health, and exhausted energies, during a six years' suspension from active ministerial labour. Conscious of many imperfections, and much incompetence, the Author commends his feeble attempt to the candour and kindness of his readers. Above all, he implores their prayers for His blessing, "*without whom nothing is strong, nothing is holy.*" If any one should rise from its perusal a more enlightened Churchman,

few particulars, which really need the attention of our Spiritual Governors.

and a better Christian, his chief desire will be so far accomplished.

To use the words of a devout writer,<sup>1</sup> whose piety he reverences, and to whose learned labours he freely acknowledges his obligation, though compelled occasionally to differ from his religious sentiments;—"provided he can, but in the least manner, promote a sense of religion among those that want it, or contribute to the increase of it where it is already entertained, he will be much better pleased than to deserve the praises of the most accomplished critic."

*Elvington Hall, near York,  
December 19th, 1846.*

<sup>1</sup> Nelson's Preface to his "Companion to the Feasts and Fasts of the Church of England."



## CHAPTER I.

### THE CHURCH—ITS AUTHORITY—DUTY OF SUBMISSION—ITS LIMITS.

BEFORE we enter upon the consideration of the services of the Church, it is desirable to make a few remarks on the nature and authority of the Church itself;—a subject which, at the present day, as in former times, has been the ground, on which has been displayed so much bitter controversy, and lamentable error.

A Church<sup>1</sup> is a society of professing Christians,<sup>2</sup> who have the pure word of God preached among them, and the ordinances of divine appointment duly administered.<sup>3</sup> Such is the definition of a Church, as given in our Articles and authorized standards; and it agrees in the main, with the views held on this subject by the Fathers of the Reformation.<sup>4</sup> It is the lowest idea we can form of a Christian Church, consistently with scripture truth; and is obviously framed on the enlarged and liberal design of comprehending all those bodies of Christians, which worship God in an orderly manner, use the outward form of the sacraments, and hold by the fundamental principles of the Christian faith.<sup>5</sup>

These are recognized by us as true Churches of Christ,

<sup>1</sup> See Note A, Appendix.

<sup>2</sup> "The *visible* Church of Christ is a *congregation of faithful men*."—Art. xix. "A certain *multitude* of men."—Nowell's Catechism. "The *true* Church is an *universal congregation* or *fellowship* of God's *faithful and elect* people."—Hom. xxviii. 2. "A Church is a *Society*; that is, a number of men belonging unto some Christian fellowship, the place and limits whereof are certain."—Hooker, Ecc. Pol. iii. 1 (11). "A *Religious Society*," v. 68, (6).

<sup>3</sup> See Note B, Appendix, and Calvin on Acts ii. 42.

<sup>4</sup> See Note C, Appendix.

<sup>5</sup> See Appendix D.

so far as that their administration of Baptism is held by our Church to be valid, and is therefore never repeated; whatever errors in doctrine or discipline, not subverting the fundamentals of Christianity, they may have fallen into.<sup>1</sup> We receive them, as far as they appear to us to have received the scriptural model of a Church, and to have been with ourselves received by Christ.<sup>2</sup> But all such societies are not held to be *true* Churches of Christ in the *fullest* sense of the word, so that we may safely hold communion with them; some being erroneous in one respect, and some in another.<sup>3</sup>

The first faint outline of a Church appeared in the family worship of the Patriarchs, at their altars and under the shadow of their groves. The elevation of the spiritual building was carried much higher under the Mosaic dispensation, in the tabernacle and temple services of the typical Israel. But it is in the New Testament that we are to look for the completion of the original design,—that spiritual “Jerusalem, which is the mother of us all,”<sup>4</sup>—which is built upon the doctrine and labours of Apostles and Prophets, Jesus Christ himself, in his person and work, being its only foundation of support, and “chief corner-stone.”<sup>5</sup>

This leads us to a second distinction of the *visible* from the *invisible* Church; the former comprehending all those who, in the manner above stated, make a profession of Christianity; the latter embracing those only who are truly living members of Christ’s mystical body.<sup>6</sup>

That such a distinction is real, and founded upon Scripture,

1 See Bishop Burnet on Art. xix. p. 274—277.

2 Rom. xiv. 1; xv. 7.

3 [The author is not understood here as asserting, that some of these societies are not *true* churches in the *fullest* sense of the word. Respecting those that hold “the fundamentals of Christianity,” but differ from us in ecclesiastical order—it would, no doubt, correspond with his views to acknowledge them as fully true churches, but yet not to regard them as holding the same amount of Scriptural truth with ourselves, nor as having equally excellent institutions.] See Appendix E.

4 Gal. v. 26. Comp. Heb. xii. 22.

5 Eph. iii. 20. Comp. 1 Cor. iii. 11; Isa. xxviii. 16; 1 Pet. ii. 6.

6 See Appendix F.

we may safely collect from such passages as the following, which fully prove, as our Church declares, that “in the visible Church the evil are ever mingled with the good.”<sup>1</sup>

Our blessed Lord compares the kingdom of heaven to a field, in which tares grow up with the wheat; and to a net which brought up good and bad fishes.<sup>2</sup>

And, in the Epistles, we find that the inspired writers addressed all who were in the visible Church as “saints,”<sup>3</sup> “faithful brethren,”<sup>4</sup> and “children of God;”<sup>5</sup> though some had grievously departed from the faith of Christ;<sup>6</sup> others were living in gross sin;<sup>7</sup> and concerning not a few there was reason to fear, that they were deceiving themselves, being “enemies of the cross of Christ.”<sup>8</sup>

This being the case, it follows that the only way of joining in divine worship, in a spiritual manner, in a body so mixed and uncertain, is to suit its services, and the general language employed in its addresses to God, to the character of its truly spiritual members;—those who are justified by faith, and renewed by the Holy Spirit;—who alone constitute the *true* Church of Christ: while the rest are but seldom represented in public worship, though perhaps usually constituting a very large proportion of the assembled worshippers.

This system has often been objected to, as leading to self-deception, and encouraging merely nominal Christians in the groundless supposition, that they possess all that is required of them by the Church, in whose pure worship they are permitted to join, and whose holy name they bear.

But it must be remembered, that this evil, though in some measure real, is inseparable from every mode of public worship; and is by no means peculiar to our own Liturgy, or to a form of prayer.

<sup>1</sup> Article xxvi. See Appendix G.

<sup>2</sup> Matt. xiii. 24—26; 47, 48. See also iii. 12; xxv. 1, 2. John xv. 1, 2.

<sup>3</sup> Rom. i. 7. 1 Cor. i. 2. Eph. i. 1. Phil. i. 1. <sup>4</sup> Col. i. 2.

<sup>5</sup> Gal. iii. 26; iv. 5—7. Comp. Rom. viii. 14—16.

<sup>6</sup> 1 Cor. xv. 34, 35. Gal. iii. 1; v. 4.

<sup>7</sup> 1 Cor. v. 1; vi. 8.

<sup>8</sup> Phil. iii. 18, 19.

It is owing to the corruption of human nature, which perverts the best designs, and, though deplored and testified against, must still be endured. For the Church, in her present state, is not endowed with that knowledge of the heart and character of professors, which alone could qualify her to separate the tares from the wheat.<sup>1</sup> Nor, after all, can we admit the force of the objection, while we see God himself adopting a similar method, and applying the same indiscriminate language to the true and visible Church;<sup>2</sup> warning, at the same time, against the imminent danger of mistake and self-deception.<sup>3</sup> The failure of all attempts to form a perfect Church, in this imperfect dispensation, shows that no complete remedy can be expected. Yet scriptural discipline, (under the want of which our Church has long groaned,) could doubtless do much in cutting off false members.<sup>4</sup> The faithful preaching of the word also, by sifting men's characters, and searching their consciences, "separates," to some extent, "between the precious and the vile."<sup>5</sup> Thus, while our Church, in her common prayer, speaks of all her members as "dearly beloved brethren," in her Homilies she wields "the sword of the spirit"<sup>6</sup> with sound discrimination, and with its keen edge gives many an effective blow against Pharisaic formality and hypocrisy.<sup>7</sup> And that sword, we know, can "pierce even to the dividing asunder of soul and spirit; and is a discernor of the thoughts and intents of the heart."<sup>8</sup>

There are three orders of ministers in the [Protestant Episcopal Church,] Bishops, Priests, and Deacons, who preach

<sup>1</sup> Matt. xiii. 28,—30.

<sup>2</sup> Isa i. 3, 4; lxiii. 8. Jer. iv. 22; iii. 14, &c.

<sup>3</sup> 1 Cor. x. 1—12. Heb. iv. 1—11. Comp. Psalm xcv. 7—11; cxlix. 1.

<sup>4</sup> Comp. John xv. 2.

<sup>5</sup> Jer. xv. 19.

<sup>6</sup> Eph. vi. 17.

<sup>7</sup> See Homilies ii. xxvi. xxvii, &c. This remark may tend to elucidate the meaning of the Church, when she says, in the Baptismal service, "This child is *regenerate* :—whereas, in her 27th Article, she speaks more cautiously—"Baptism is a *sign* of Regeneration;" and again, treating the subject practically, in the Homily for Whitsunday, she appeals to the work of the Holy Spirit in the heart, as the only solid evidence of Regeneration; *without any mention of baptism.*

<sup>8</sup> Heb. iv. 12.

the word of God, administer the Sacraments, and preside in public worship; and to whom the government of the Church is entrusted, under the [authority and control of the General Convention of the Church in the United States. <sup>1</sup>]

The authority which the Church, thus constituted, possesses, extends to the ordering of rites and ceremonies, for the due performance of religious worship; and the settlement of controversies on points of faith. This, however—let it be carefully observed—is only in subordination to the Holy Scriptures; the Church not having any power to decree anything contrary to the word of God; nor to impose, as an article of faith, any doctrine which is not contained in it. <sup>2</sup>

Thus we see that the power of the Church, as a “witness” <sup>3</sup> and “keeper of the truth,” <sup>4</sup> is, in fact, very limited; and by no means of that absolute and despotic character, which some persons would represent it to be, either for the purpose of raising claims of extravagant authority, or of decrying all interference in spiritual concerns. These opposite views are both equally hostile to truth, and sound doctrine. For the Scripture enjoins us to “obey them that have the rule over us, and submit ourselves;” <sup>5</sup>—and it seems most reasonable that the ignorant should be willing to be taught by the more instructed; as well as that some power of restraint should be reserved to our ecclesiastical rulers and guides, to enable them to keep in check the forwardness of hasty and ungoverned minds. On the other hand, it is alike contrary to that equality which should, in the main, subsist among Christian brethren, and to that moderation which should belong to the followers of Jesus; <sup>6</sup> that an arbitrary and irresponsible power of judging in spiritual matters should be placed in the hands of any number of fallible men.

<sup>1</sup> Article xxxvii. See also Preface to the Form of making Bishops, Priests, and Deacons; and the Chapter on that subject in this work, (xiv.)

<sup>2</sup> Article xx. Isaiah viii. 20. Gal. i. 8, 9.

<sup>3</sup> Article xx.

<sup>4</sup> Isaiah xxvi. 2. Comp. 1 Tim. iii. 15.

<sup>5</sup> Heb. xiii. 17. Comp. 1 Pet. ii. 13.

<sup>6</sup> Matt. xx. 25—38; xxiii. 8—12.

The right of private or individual judgment is our undoubted property and Christian privilege: nay more, it is a duty which we are bound to perform for the glory of God, and the salvation of our souls.<sup>1</sup> But this right may easily be so exercised as to become a bane instead of a blessing. Our Church, therefore, has wisely taken a middle course, and, without pretending to infallibility in her decisions, has laid down, in her Creeds and Articles, certain leading Scriptural truths, to which she requires the assent of all her ministers, and which she expects them to inculcate upon her professing members.<sup>2</sup> To whatever objection this plan may still be liable, it seems to come as near to the perfection of Christian wisdom and charity, as can well be attained to in this imperfect dispensation.

That "all things may be done decently and in order,"<sup>3</sup> it is needful that some authority should be exercised, and some regular form adopted, for the administration of Divine ordinances.<sup>4</sup> And, in like manner, it seems highly expedient that unprofitable controversy should be discouraged, that it may not distract and divide the Church; when the exercise of combined wisdom and prudence on the one hand, and of submission and moderation on the other, would settle the disorders, which have too often arisen from the uncontrolled fancies of a few honest but mistaken men.<sup>5</sup>

Again, the efforts of the designing demagogue, and the heretical teacher, to mislead unstable souls, must be met by corresponding exertions of firmness and activity on the part of our spiritual heads; otherwise the worst consequences might be expected to ensue.<sup>6</sup> God has, indeed, promised to take care of his Church, and to "be with her always to the end of the world."<sup>7</sup> But He works by means;—and those who, on this plea, make light of sober foresight, and wise precautions, run counter to the whole course of Divine Pro-

<sup>1</sup> 1 Thess. v. 21.

<sup>2</sup> See note H, Appendix.

<sup>3</sup> 1 Cor xiv. 40.

<sup>4</sup> 1 Cor. xiv. 26. Also xi. 16, 34. Titus i. 5. See also Article xxxiv.

<sup>5</sup> Acts xv. 5—29. See also Matt. xviii. 17. Heb. xiii. 17.

<sup>6</sup> Titus i. 10, 11; iii. 10.

<sup>7</sup> Matt. xxviii. 20.

vidence, and Scripture teaching; and set up for themselves an idol of Confusion and absolute Fate, in the place of the God of Order, Wisdom, Peace, and Love.<sup>1</sup>

If it be asked how far this authority extends; we answer, as far as is consistent with the free exercise of an enlightened conscience, under the guidance of the Word of God. This answer may not be distinct enough to satisfy those who put the question; but we do not feel that we are warranted by Scripture in going beyond this general statement. It has not so much laid down rules, as furnished us with principles, which we are ourselves to apply as occasion arises; and which are found sufficient, in most cases, when diligently and prayerfully considered, to direct the conduct of the humble and sincere inquirer after truth. Such an one will be inclined to distrust his own judgment; and this habit of self-renunciation, combined with a deep and simple reverence for every dictate of inspiration, will prove his best security against error.

That a measure of submission to lawful authority is required of us, even in spiritual matters, will scarcely be denied by any, who admit the conduct of our blessed Lord to be an example for our imitation.<sup>2</sup> We know that He acknowledged the authority of the Scribes, as "sitting in Moses' seat,"<sup>3</sup> and directed his disciples to observe their instructions, as far as they were in consistence with the written word of God. He himself frequented the synagogue services,<sup>4</sup> and conformed to the human institutions of the Jewish worship in things indifferent; such as the observation of the "Feast of the Dedication."<sup>5</sup> Should not we, then, fear, lest in forsaking the "customs"<sup>6</sup> and established worship of our

<sup>1</sup> 1 Cor. xiv. 33.

<sup>2</sup> John xiii. 15.

<sup>3</sup> Matt. xxiii. 2, 3.

<sup>4</sup> Luke iv. 16.

<sup>5</sup> John x. 22, 23.

<sup>6</sup> 1 Cor. xi. 16. Comp. v 2, margin, which teaches us that there may be "traditions" of order and usages in a Church, which, for the sake of peace and due subordination, a right-minded Christian will conscientiously observe. The apostle Paul, a fearless advocate of the rights of conscience, invariably maintained and exemplified the duty of obedience to the lawful authority both of temporal and spiritual powers. See Acts xxiii. 5. Rom. xiii. 1, 2.

Church, we make a breach in that order, which God has appointed for our good, and so bring loss upon our own souls ?

In thus maintaining the duty of a limited obedience to the authority of the Church, we do not wish to set up a sacred *caste*, as it were, in whose hands all spiritual gifts are supposed to be vested. On the contrary, we believe that such an opinion is opposed to the truth of the Gospel, which teaches us that all the Lord's believing people are "made kings and priests unto God,"<sup>1</sup> to "offer up spiritual sacrifices, acceptable to God by Jesus Christ."<sup>2</sup> But if He has appointed an order in His Church,<sup>3</sup> and has given to some of His servants a commission of "ministering the Gospel of God,"<sup>4</sup> which He has not given to all, let us beware, lest in putting our hand unbidden to the ark,<sup>5</sup> and venturing to intrude beyond our sphere in meddling with sacred things, we provoke the Divine displeasure, and in the end "be found to have been fighting against God."<sup>6</sup>

That there may be errors and corruptions in a Church, which will require us to separate from its communion, our Church allows.<sup>7</sup> From Babylon God's people are called to "Come out, that they be not partakers of her sins, and that they receive not of her plagues."<sup>8</sup> But let us beware of hasty, presumptuous, and unwarrantable separation. That it is not every corruption and abuse which will authorize this extreme step, we may certainly conclude from the examples of the Church of Corinth, and the Seven Churches

<sup>1</sup> Rev. i. 6.

<sup>2</sup> 1 Peter ii. 5.

<sup>3</sup> 1 Cor. xii. 28. Comp. also John xx. 21. Matt. xxviii. 18—20.

<sup>4</sup> Rom. xv. 16. λειτουργον Ιησου Χριστου ιερουργουντα το ευαγγελιον. This language is worthy of notice, as attributing a mystical and spiritual *priesthood* to the ministry of the gospel, contrary to the notions of many at the present day, and yet quite distinct from the Popish idea of a *sacrificial priest*.

<sup>5</sup> 2 Sam. vi. 6, 7

<sup>6</sup> Acts v. 39.

<sup>7</sup> Hom. xxviii. 2.

<sup>8</sup> Rev. xviii. A friend remarks upon this place—"Very remarkable—a plain command to separate from Babylon, but *none from Thyatira*, where very corrupt principles and practice seem to have been even allowed; only the fundamentals adhered to, probably, in the standards of the Church." Comp. Rev. ii. 20, 21, with 24, 25.



of Asia. It is a fearful thing to divide Christ's Church into parties, and to separate ourselves from its unity.<sup>1</sup> God has been pleased to make Christianity a social thing, so that the bestowment of its blessings is, to a great degree, though not wholly, restricted to those who are walking in the brotherly fellowship of Prayer and Sacraments.<sup>2</sup> And shall we, then, profanely and rudely break down the inclosing walls which He has erected around his Church, not more to separate it from the world, than to bind its members together in one indissoluble union?<sup>3</sup> It is when the Church is most united, that it will most prosper.<sup>4</sup> This was the purport of Christ's prayer, and the fulfilment of it will be the signal of the world's conversion.<sup>5</sup> Yet we dare not, on the other hand, confine this unity to our own communion. We only assert general principles, and leave the application of them to the Divine Spirit's teaching, and the judgment of individual consciences.

Again, we must observe that it is not the corruption of a part,—not even the larger part of the members of a Church, which retains the essential truths of the Gospel in its authorized standards, that can prevent the remaining pure and living members from enjoying free and refreshing communion with their living Head. If the unworthiness of ministers does not hinder the efficacy of the pure Word and Sacraments, which contract no real defilement from the impurity of the channel through which they flow;<sup>6</sup> so neither

<sup>1</sup> Rom. xvi. 17. <sup>2</sup> Thess. iii. 6. Jude 19. Comp. 1 Cor. i. 10—13. "Where the word of God is heard with reverence, and the sacraments are not neglected, there we discover, while that is the case, an appearance of the church which is liable to no suspicion or uncertainty, of which no one can safely despise the authority, or reject the admonitions, or resist the counsels, or slight the censures, much less separate from it, and break up its unity."—*Calvin's Inst.* b. iv. c. 1. See Appendix I.

<sup>2</sup> 1 John i. 7. See Calvin on Acts ii. 47.

<sup>3</sup> Cant. iv. 12. Eph. iv. 1—6, 15, 16. 1 John v. 19.

<sup>4</sup> Psalm cxxii. 3—9; cxxxiii. 1—3. Acts ii. 42—47; iv. 32—35; v. 12—14.

<sup>5</sup> John xvii. 20—23.

<sup>6</sup> Article xxvi. Titus i. 5.

does the low state of religion in a Church, (though it must sensibly affect the peace and comfort of the believer,) raise any barrier in the way of intimate communion between the renewed soul and its reconciled God. Through ages of darkness the Church still holds her privileges in reserve for her spiritual children, neither lost nor impaired by the degeneracy of their unworthy brethren. As it has been eloquently and beautifully expressed :—"The Tree of Life does not wither in the Paradise of God, because the sinner cannot lawfully gather its fruits; the sins and errors of a thousand years cannot defeat the settlement of Christ, as long as the subject of the bequest exists under the rightful conditions to claim it. Individual guilt, though it tainted every member, cannot annul prerogatives promised in perpetuity to a constitution: they "are not dead, but sleep;" and though the blessings appropriated to the Church lay dormant for centuries, they start into vitality fresh and genuine as on the day of Pentecost, the instant that the prayer of faith makes them its own."<sup>1</sup>

In conclusion, how thankful should we be for the scriptural code of doctrine, the well-ordered plan of ecclesiastical government, and the "form of sound words,"<sup>2</sup> with which our Church has furnished us; and which we should learn how to value in this unsettled and stormy age! May it be more and more freed from those imperfections, which hinder its successful operations, and clog its movements; and may we be found in the day of trial, its humble and faithful, as well as enlightened and conscientious adherents! While we "prove all things, let us hold fast that which is good;"<sup>3</sup> and become daily more steadfastly attached to the religion which we profess, and the Church to which we belong! May our attachment be based not upon blind prejudice, but upon sound principle: so that we may be able to state the scriptural grounds of that preference which we entertain for

<sup>1</sup> Sermon on Church Education in Ireland, by the Rev. W. A. Butler, p. 27, 28.

<sup>2</sup> 2 Tim. i. 13.

<sup>3</sup> 1 Thess. v. 21.

her order and worship, "to every one that asketh a reason" <sup>1</sup> of our regard.

Above all, let us give more earnest heed to the saving truths which our Church teaches, and treasure them up in our hearts; that we may be truly living members of Christ's Church, and be kept sound in the faith, holy in spirit, and exemplary in life?

1 1 Peter iii. 1.

## APPENDIX.

### A. [PAGE 15.]

1. "The Church," ἡ ἐκκλησία, originally means an *assembly* of any kind, and was the well known classical name for the assembly of the people of Athens, summoned by the Magistrates, for the discussion and transaction of public business. It is used in this primary signification in Acts xix. 32, 41. The derivation implies that they were "*called out*," but the common use of the word shows that a *general*, not a *select* assembly was intended.

2. It signifies a *congregation of God's people*, and answers, in the LXX, to the Hebrew קהל, which denotes a *public meeting*, and to עדה which means a *set assembly*, regularly held, for some special purpose, at an appointed time and place, and under due *authority*. (Leigh's "Critica Sacra.") So it is used in Matt. xviii. 17; Acts xv. 22; and, in this sense, it is the usual title of the *congregation* of the children of Israel; as Acts vii. 38.

3. It signifies a *Society of Christians*, in one place or neighbourhood; as in 1 Cor. i. 2; 1 Thess. i. 1, &c. Hence, diminutively, the *faithful in one family*; as Rom. xvi. 15; 1 Cor. xvi. 19.

4. Collectively, it is applied to *Christian professors* generally; as in 1 Cor. x. 32.

5. Lastly, to the *whole of the true Church*, the spouse of Christ, as Eph. v. 25, 27.

Stephens, in his Greek Thesaurus, says; "The Holy Spirit has been pleased to call by this name the universal assembly, called out to eternal life, which professes the true religion of Christ; in which signification the appellation καθολικῇ, (Catholic or universal,) is sometimes added, (not, however, in Scripture. "But sometimes particular assemblies, into which that universal one

is distributed, are understood by this name, as “the Church at Corinth,” “the Church of the Thessalonians,” “the Church of Ephesus.” And at length the name “Church” began to be used for the *place* in which the congregation of God’s people meet for Divine worship: as “concio,” in Latin, for the place where the assembly is collected.” In this last sense some explain the word in 1 Cor. xi. 18, 22.

## B. [PAGE 15.]

The definitions of a Church vary in form, but agree in substance, with the text, and with each other. The sixth Article gives only *two* marks of a true Church.—“*preaching the pure Word of God,*” and “*the due administration of the Sacraments,* according to Christ’s ordinance in all those things that are of necessity requisite.”

In the xxviii<sup>th</sup> Homily, *three* are mentioned; “*pure and sound doctrine,—the Sacraments ministered according to Christ’s holy institution,—and the right use of Ecclesiastical discipline.*” This definition is much more stringent than the former, and is obviously intended to exclude the corrupt Church of Rome, to which purpose it is applied. But, in truth, it is too rigid in the *third* clause, for our own Church. Dean Nowell, more cautious, gives *three chief and necessary* marks;—“*Preaching the Gospel, Prayer,* and *pure administration of the Sacraments;*” besides *two* others, less essential, indeed, but still highly important:—“*a regular order of Church Government and Ecclesiastical discipline.*” But, he judiciously observes, that the latter had become almost impracticable in his day, through the general corruption of manners, and dislike of restraint and correction, especially among the rich and great. Is it less so in our own?

## C. [PAGE 15.]

“The Church is universal throughout the whole world, where-soever the Gospel of God, and the Sacraments be.” “Where-soever the substance of the Word and the Sacraments remaineth, there is the holy Church, although Antichrist there reign.” (*Luther on Galatians*, i. 2)

“God in Popery preserved Baptism to be a testimony of the covenant.” (*Calvin’s Institutes*, B. iv. ch. 1.)

## D. [PAGE 15.]

“Because the *only object* which separateth our’s from other religions is Jesus Christ, in whom none but the Church doth believe, and whom none but the Church doth worship, we find accordingly the Apostles do every where distinguish hereby the Church from infidels and from Jews, accounting “*them which call upon the name of our Lord Jesus Christ to be his Church.*”— (Hooker, *Eccles. Pol.* v. 68, [6].)

## E. [PAGE 16.]

“There is not the least contention and variance, but it *blemisheth somewhat the unity* that ought to be in the Church of Christ, which notwithstanding, may have not only without offence or breach of concord her manifold varieties in rites and ceremonies of religion, but also her strifes and contentions many times, and that about matters of no small importance, yea, her schisms, factions, and such other evils whereunto the body of the Church is subject, sound and sick remaining both of the same body, as long as both parts retain by outward profession that vital substance of truth which maketh Christian religion to differ from theirs which *acknowledge not our Lord Jesus Christ, the blessed Saviour of mankind, give no credit to his glorious Gospel, and have his Sacraments, the seals of eternal life, in derision.* What side soever it be that hath the truth, the same we must also acknowledge alone to hold *with the true Church in that point*, and consequently reject the other as an enemy *in that case fallen away from the true Church.*” (Hooker, *Eccl. Pol.* v. 68 (6).) See also iii. 1. (7, 8.)

“When we acknowledge that any society is a true Church, we ought to be supposed to mean no other, than that the covenant of grace, in its essential constituent parts, is preserved entire in that body; and *not that it is true in all its doctrines and decisions.*” (Bishop Burnet on *Article xix.* p. 274.)

## F. [PAGE 16.]

“That Church of Christ, which we properly term his body mystical can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property, whereby they are truly and infallibly of that body.” (Hooker, *Eccl. Pol.* iii. 1, (2).)

## G. [PAGE 17.]

Thus also Nowell's Catechism, p. 68 :—

“Q. Are not then all they that be in this visible Church, of the number of the elect to everlasting life?—A. Many, by hypocrisy and counterfeiting of godliness, do join themselves to this fellowship, which are nothing less than true members of the Church. But, forasmuch as wheresoever the word of God is sincerely taught, and his sacraments rightly administered, there are ever some appointed to salvation by Christ, we count all that whole company to be the Church of God, seeing that Christ also promiseth that himself will be present with two or three that are gathered together in his name.”—See *Hooker, Eccl. Pol. B. iii. 1.* (8;) v. 68. (6.)

## H. [PAGE 20.]

“This is only an authority of order, for the maintaining of union and edification. And in this a body does no more as it is a body, than what every single individual has a right to do for himself. He examines a doctrine that is laid before him; he forms his own opinion upon it: and, pursuant to that, he must judge with whom he can hold communion, and from whom he must separate.” (*Bp. Burnet, on Art. xx.*)

## I. [PAGE 23.]

On the subject of separation to avoid communion with corrupt members, Calvin judiciously remarks;—“It is one thing to avoid the company of the wicked, and another thing to forsake the communion of the Church through hatred of evil men. Paul exhorts them that come to the Lord's table, to *examine every man himself*, not another, or the whole Church. He which eateth unworthily, eateth damnation to himself, and not to others.” *Instit. B. iv. c. i.*, where see much valuable argument to the same purpose.

## CHAPTER II.

### THE BOOK OF COMMON PRAYER.

PREACHING may perhaps be justly considered the chief engagement of a minister of the gospel; as it is the principal means employed by God in the conversion of sinners, and the edification of his Church. But Prayer is the chief exercise of the renewed soul,—“the first thing wherewith a righteous life beginneth, and the last wherewith it doth end;”<sup>1</sup>—and it may therefore claim a most prominent part in public worship.

Prayer may be regarded either as private, or public; of the latter only we are now called to treat. Public or *common prayer*<sup>2</sup> is that worship of God, in which several persons unite together in offering up the same addresses to the Lord, either with united voices, or through a single individual acting as their common representative. The Protestant Episcopal Church has adopted each of these methods alternately, and this variety gives a peculiar interest and beauty to her services. In thus representing the congregation, the minister may either use a form of prayer, or may pray extemporaneously. Some Churches have adopted the latter mode; and, undoubtedly, it has its peculiar advantages, though more adapted for private devotion. But our Church has, we think, wisely preferred the former, as pos-

<sup>1</sup> Hooker, Eccles. Pol. v. 23.

<sup>2</sup> The term *Common Prayer* is as old as Justin Martyr, A. D. 143; who, speaking of the manner of receiving a newly-baptized person into the Church, says,—“They make Common Prayers.” (Apol. i. 85.) Whether this was done by a form of Prayer, or not, (a question not easily decided,) the method was previously agreed upon, and closely resembled that which we now use. Cyprian also speaks of “Public and Common Prayer,” (De Orat. Dom.) See also Ignat. Ep. ad Magnes.



sessing a decided superiority in many respects, when fairly tried, on an extensive scale.<sup>1</sup> This subject, therefore, will now demand our more particular attention.<sup>2</sup>

The use of forms in public worship may be traced up to the earliest times. The first example that we find in the Old Testament, is the song of Moses and the children of Israel upon the overthrow of Pharaoh and his host in the Red Sea.<sup>3</sup> The High Priest used a precomposed form in blessing the people. "The Lord bless thee, and keep thee, &c."<sup>4</sup> Moses also prayed by a set form at the setting forward of the ark, and at its setting down again.<sup>5</sup> Many of David's Psalms were written expressly for the service of the sanctuary; and Solomon, at the dedication of the temple, "used the very form which his father David had penned."<sup>6</sup> Indeed the synagogue-worship of the Jews, which our Lord sanctioned by his attendance, was mainly made up of the use of such forms.<sup>7</sup>

<sup>1</sup> One exception may perhaps be made with advantage. The Bishops, at the Savoy Conference, stated "*That custom allowed the use of extempore prayer before sermon.*"—Bishop Short's Church History, Vol. ii. p. 227. See also Bishop Hall's Works, Vol. ix. pp. 654, 762. Pratt's Ed. 1808. See Cardwell's "History of Conferences," pages 337, 371.

<sup>2</sup> See Appendix A

<sup>3</sup> Exod. xv. 1—21. If it be objected that this is a form of *Praise*, which Dissenters, and other opponents of our Liturgical forms freely use in Public Worship; we may reply in the following lines:

"Crito freely will rehearse  
Forms of prayer and praise in verse:  
Why should Crito then suppose  
Forms are sinful when in prose?  
Must my form be deemed a crime  
Merely *from the want of rhyme?*"

REV. J. NEWTON'S Apologia: i.

<sup>4</sup> Numb. vi. 23—27.

<sup>5</sup> Ib. x. 35, 36. Comp. Psalm lviii. 1.

<sup>6</sup> Psalm cxxxii. 8—10. Comp. 2 Chron. vi. 41, 42. Gurnall remarks upon this subject: "If it had been of such dangerous consequence to have prayed by a set form, as to make our prayers abominable, would God have omitted to warn his people of it, especially when he foresaw that his Churches generally in their assemblies, would make use of them for 1300 or 1400 years?"—Christian Armour. Eph. vi. 18. c. 43. See also Hooker: Eccl. Pol. v. 26.

<sup>7</sup> See the proofs in Wheatly, p. 3.

But why need we refer to the usage of God's ancient people, when our blessed Lord himself has given us a form of prayer; <sup>1</sup>—which if we are not bound to use upon all occasions, should, at least, be sufficient to satisfy us respecting the lawfulness and propriety of such a mode of worship? <sup>2</sup>

Hence we find that, although the saints of God have not been limited to the use of forms in their addresses to the throne of grace, yet they have freely adopted this mode of private devotion, and generally preferred thus to embody their feelings in public worship. The testimony of our own learned and pious advocate Hooker, on this head, is worthy of consideration. “No doubt, from God it hath proceeded, and by us it must be acknowledged a work of singular care and providence, that the Church hath ever held a prescript form of common prayer, although not in all things every where the same, yet for the most part retaining still the same analogy. So that if the Liturgies of all ancient Churches throughout the world be compared amongst themselves, it may be easily perceived they had all one original mould, and that the public prayer of the people of God in *Churches thoroughly settled*, did never use to be voluntary dictates, proceeding from any men's extempore wit.” <sup>3</sup>

Before the Reformation, different Latin service-books were used in England, called the uses or orders of Salisbury, Hereford, Bangor, &c.<sup>4</sup> These were full of superstitious innovations, such as prayers for the dead, invocation of saints and angels, worship of the virgin Mary, and the idolatry of the mass.

When, therefore, our reformers had laid the foundation of true religion, by the translation of the holy scriptures into

<sup>1</sup> Matt. vi. 9—13. Luke xi. i. 4.

<sup>2</sup> For other Scriptural examples, see Deut. xxvi. 5—10, 13—15. 1 Chron. xvi. 7—36, 41. Comparing Psalm cv. cvi. Also 2 Chron. v. 13; vii. 3; xx. 21. Ezra iii. 11. with Psalm cxxxvi. See also 2 Chron. xxix. 30. Joel ii. 17.

<sup>3</sup> Eccl. Pol. v. 25 (4) Appendix B.

<sup>4</sup> See the Preface to the Prayer Book, “Concerning the Service of the Church.”

the English tongue ;<sup>1</sup>—their first care was to provide the people with a reformed Liturgy in English : in which work “they resolved to change nothing merely in opposition to received practices,”<sup>2</sup> but to adhere as closely as possible to the doctrine of Christ, and the examples of the primitive Church. This important task was entrusted to a committee, consisting of the most learned bishops and divines, under the superintendence of Archbishop Cranmer ; and was accomplished by them in the year 1548.<sup>3</sup> This great work afterwards underwent some important changes, chiefly at the suggestion of Martin Bucer and Peter Martyr, two foreign divines of reputation for learning and piety ; and was republished in 1551, as “King Edward’s Second Book,” under the highest sanction of the Church, and with the authority of parliament.

Having been interdicted in the reign of Mary, it was restored by Queen Elizabeth, 1559, with some slight alterations, at the recommendation of some of England’s best divines.<sup>4</sup> Thus it continued till the accession of James I., in 1603 ; when, (after a conference, held at Hampton Court, between Archbishop Whitgift, assisted by other learned Episcopalians,<sup>5</sup> and some leading puritans,) a new edition appeared, enlarged and improved. Having been for a time suppressed, during the unhappy rebellion, and subversion

<sup>1</sup> Wickliffe’s Bible was written in MSS. in 1360. Tindal’s Testament was printed in 1526. Coverdale’s Bible in 1535. Matthewe’s in 1537. Cranmer’s, 1539, &c., &c.

<sup>2</sup> Bishop Burnet’s History of the Reformation, Abridged. B. ii. 1548.

<sup>3</sup> Besides the Archbishop, this Committee was composed of Bishops Goodrich, Holbbech, Day, Skip, Thirlby, and Ridley, and Doctors May, Taylor, Heynes, Redmayne, Cox, and Robertson. See Wheatley’s Introduction.

<sup>4</sup> Archbishop Parker, Doctors Cox, May, Bill, Pilkington, and Sandys ; Sir T. Smith, and Messrs. Whitehead, Grindall, and Guest. Dr. Cardwell has shown that these Divines did not originate all the changes made at this time. “History,” p. 21.

<sup>5</sup> Bishops Bancroft, Matthews, Bilson, Babington, Rudd, Watson, Robinson, and Dove ; Doctors Montague, Ravis, Bridges, Andrewes, Overall, &c. The King himself was the principal actor in this Conference ; the Archbishop was too infirm to take any active part in it. Cardwell, Hist. pp. 137—212.

of the old constitution in Church and State; <sup>1</sup> the English Prayer Book was finally established by Charles II., at his restoration, in 1661, after a similar meeting to the preceding, called the Savoy Conference. The various changes it has undergone, though not unimportant, have still left it essentially the same work as it came from the hands of the martyrs and confessors of the Anglican Church. <sup>2</sup> Such is the history of the Prayer Book;—let us now consider some objections brought against it.

First, it is said to be a remnant of Popery, and to retain ceremonies which have been abused to superstition. To this we answer, that our Prayers are much older than Popery, having been derived, either from Scripture, or from Primitive Antiquity. And if, in some cases, they are of a later date, shall we on that account reject them, when they breathe the purest spirit of evangelical religion? Surely it were thankless and unwise, to throw aside the precious censor in which has been offered up the pious incense of many fervent souls in the midst of ages of dark superstition? <sup>3</sup> As for the ceremonies which our Church has retained, they are few, simple, and expressive. <sup>4</sup> We are not of “them which think it always imperfect reformation that doth but *shear* and not *flay*.” <sup>5</sup> We prefer the sober judgment of Hooker;—“As far as they (the Romanists) follow reason and truth, we fear not to tread the self-same steps wherein they have gone, and to be their followers. Where Rome keepeth that which is ancient and better, others whom

<sup>1</sup> At the execution of Archbishop Laud in 1644. “On January 3, 1645, its *public use* was forbidden by the Parliament; and on August 23, of the same year, its use *in private*, under severe penalties.” Cardwell, p. 242.

<sup>2</sup> An account of these alterations will be found in the remarks made on the different parts of the Liturgy, in this work. Much interesting information respecting the various changes, and attempted reforms of the Prayer Book, will be found in Dr. Cardwell’s work.

<sup>3</sup> “We were not like women and children, when they are affrighted with fire in their clothes: we shook off the coal indeed, but not our garments; lest we should have exposed our Church to that nakedness, which the excellent men of our sister Churches complained to be among themselves.”—Bp. Jer. Taylor.

<sup>4</sup> See Preface concerning Ceremonies.

<sup>5</sup> Eccl. Pol. v. 65.

we much more affect, leaving it for newer and changing it for worse; we had rather follow the perfections of them whom we like not, than in defects resemble them whom we love.”<sup>1</sup>

But to turn to a more general argument, it is frequently objected against the use of a form of prayer, that it necessarily tends to produce formality, which is so strongly condemned by our blessed Lord as “vain worship,” “drawing nigh unto God with the mouth, and honouring him with the lips, while the heart is far from him.”<sup>2</sup> To this we answer, that formal worship is indeed that “sacrifice of fools,” of which Solomon speaks, who “consider not that they do evil.”<sup>3</sup> But it is not confined to those who use a form, but is the inseparable attendant upon all outward religion, which is unaccompanied by true piety, faith, and love.”<sup>4</sup> Wherever the heart is not right with God, all pretences of joining with his people, in their acts of solemn worship and service, can be no better than hypocrisy or superstition: and yet we have too much reason to fear that such is the awful state of the great mass of nominal Christians. But to throw the blame of so much empty profession upon the mere use of a form of prayer, would be as far from reason and truth, as to ascribe the barrenness of a rock to a want of rain, or the unfruitfulness of a worthless tree to the leaves with which it is covered.

It has, indeed, been alleged by some, that a form must cramp the energies of the mind, and prevent that free flow of devotional feeling, which ought to be encouraged by those who would draw near in a “spirit of adoption,”<sup>5</sup> to

<sup>1</sup> Eccl. Pol. v. 28.    <sup>2</sup> Matt. xv. 8, 9. Mark vii. 6, 7.    <sup>3</sup> Eccles. v. 1.

<sup>4</sup> “If the words of a form suit me, and express the desires and feelings of my mind, the prayer is as much *my own*, as if I had conceived it upon the spot. On the other hand, if I have the greatest readiness and fluency in diversifying expressions, so that my prayer should always appear unstudied and new, yet if my spirit, or the spirit of those who join with me, be not engaged in it, though I may admire my own performance, and be applauded by others, it is no better than a mere lifeless form, in the sight of Him who searcheth the heart.” Rev. J. Newton’s *Apologia*: i.

<sup>5</sup> Rom. viii. 15. Gal. iv. 5, 6.

“pour out their souls before God.”<sup>1</sup> But, although we know, that through remissness, unwatchfulness, and infirmity of the flesh, such may sometimes be the case; we cannot allow that the general experience of pious worshippers among ourselves at all bears out the above complaint. On the contrary, we can humbly and thankfully affirm, that never have our souls found nearer access to God, or been more animated by the “spirit of grace and supplication,”<sup>2</sup> than in the use of the truly scriptural services of our Church.<sup>3</sup> Nay, more than this, many an enlightened Christian among us can testify, that often, when his heart has been cold and wandering, and his devotion has flagged in private prayer, the recurrence to one or another of the spirit-stirring petitions of our admirable Liturgy, has awakened in his breast a thrill of sacred feeling, which (like the strings of an Eolian harp smitten by the wind) has rung sweet melody through his soul, and revived all that glow and fervour of devotion, which such language is fitted to inspire.

But, it may be asked, does not the use of a form interrupt the gracious operations of the Holy Spirit, when He comes, according to the promise, to “help our infirmities,” and teach us “what to pray for as we ought;”<sup>4</sup> and specially enabling us to suit our petitions to the peculiar situation and circumstances in which we are placed? We reply, that we think not; but, on the contrary, that He works as freely and as truly, though not, perhaps, so sensibly, in the case of him who uses a form, as in that of one who prays extemporaneously; the effectual aid imparted being propor-

<sup>1</sup> 1 Sam. i. 15.

<sup>2</sup> Zeeh. xii. 10.

<sup>3</sup> Mr. Newton observes, “Blessed be God, there are many living witnesses, who can declare to his praise, that a form does not restrain, much less preclude the exercise of grace. They know, and are sure that their Lord and Master owns and comforts them in what their brethren hastily condemn them for.”—Apol. i.

The testimony of the eminent Robert Hall is valuable on this point. “We, as Dissenters, for the most part use and prefer free prayer. But God forbid we should ever imagine this the only mode of prayer which is acceptable to God. We cannot doubt that *multitudes of devout persons have used forms of devotion with great and eminent advantage.*”—Works, Vol. v. p. 292.

<sup>4</sup> Rom. viii. 26.

tioned to the *grace* which is called into exercise, not to the number or fluency of the words employed in expressing it. The *gift* of prayer, which, like any other spiritual gift, is capable of improvement by cultivation, may be less frequently called out in the one case than in the other ; although there are not wanting suitable opportunities for its exercise, either by the ministers or members of our Church. But the *grace* of Prayer is wholly irrespective of gifts, and far more valuable than any ; and is within the reach of those "little ones" of Christ's flock, who occupy the lowest place in mental attainments.

The truth is, that the Spirit of God is not to be confined to human channels ; and yet he is pleased to work ordinarily by the most fitting instruments. If, then, we suppose a minister to be so highly gifted with the spirit of utterance, wisdom, and knowledge, as to be able to compose extemporaneously a prayer, or a series of prayers, as holy, as becoming, as fervent, and as reverent as our Church services ; having, besides, the advantage of being able to suit his words to the present occasion ; he might no doubt, in some instances, claim the palm of superiority over one who was confined to an invariable routine of forms, however comprehensive and particular, as well as excellent and scriptural. But this, we know from experience and observation, is far from being a common case. Few indeed are the ministers, however "eloquent and mighty in the Scriptures," who can pray continuously in a manner at all comparable with our Liturgy ; while a very great number are found to come short of that standard of excellence, which is required to keep up the interest of a congregation in this most important part of public worship. If, then, we lose something in the use of a form, from its want of ready and perfect adaptation to present circumstances and emergencies ; we gain much in the freedom which we enjoy from those many inconveniences, which are apt to arise from the changeable frames and feelings of the minister, being communicated too suddenly, and (as it were) electrically, to the whole body of the people ; now exciting, then depressing them,

and not unfrequently producing a shock of surprise and bewildered sensation, which must be felt to be conceived.<sup>1</sup>

But this is not all. We possess another very important advantage in the use of a Form, from the mere fact of its being able to be well understood by those who are called upon to join in it. Would, indeed, that our excellent Liturgy were always used with understanding, even by a large proportion of our congregations! But this ignorance, so deplorable and discreditable, and, we fear, so common, is entirely our own fault, not that of the forms themselves. If ministers did their duty in calling the attention of the people to this important subject,<sup>2</sup> and were the mass of professing Episcopalians, willing to be taught their duty in this respect, we are persuaded that the real advantages which we possess would soon become too apparent to need any further comment.

When a minister of great gifts, and rapid, fervent eloquence is engaged in public, extempore prayer, he is very liable to outstrip the comprehension even of his intelligent hearers, much more the devotion of his humbler audience.<sup>3</sup> But the Prayer Book is ever with the untaught worshipper, in which he can "study his prayers," day by day, "and read his duty in his petitions."<sup>4</sup> For the scriptural character of our Liturgy gives it this pre-eminent advantage; that, while it can be made intelligible to a child, it contains food for the enlarged expansion of the most cultivated minds: while, at the same time, it points to so high and just a stan-

<sup>1</sup> To this we may add, that the labouring recollection, embarrassed manner, and hesitating delivery of many extempore speakers, are very prejudicial to public devotion, giving pain to one part of a congregation, and exciting disgust and levity in another.

<sup>2</sup> By means of plain and practical Lectures on the Liturgy, of which we have many excellent patterns in print, e. g. Archbishop Secker's Lectures on the Catechism, Walker's (of Truro) on the same, and Biddulph's Essays on the Liturgy.

<sup>3</sup> "There is perhaps a manner of speaking in an unknown tongue, even when the language of our own country is used; a height of composition, an abstruseness of thought, an obscurity of phrase, which common Christians cannot understand."—Doddridge on 1 Cor. xiv.

<sup>4</sup> Bishop Jeremy Taylor.



dard of Christian piety, that we may there read "what manner of persons we ought to be in all holy conversation and godliness."<sup>1</sup> The more it is studied, we venture to affirm, the more, by God's blessing, it will grow upon the admiration and regard of those who daily use it as their companion to the mercy-seat.

If we are forbidden to pray in public in an unknown tongue, lest "the understanding be unfruitful;"<sup>2</sup> and if we are directed to "pray with the spirit, and with the understanding also:"<sup>3</sup> then is it not important for us to become previously well acquainted with the meaning of those petitions which are offered up in our hearing; that we may not only say "Amen"<sup>4</sup> to them, but may also be able readily to enlarge upon them, and ramify them in our thoughts, so as to suit the specific wants and exercise of our own souls.<sup>5</sup>

Again, if the Church of Christ is to be "the light of the world," as "a city set upon a hill;"<sup>6</sup> the "pillar" to which "the Truth" is affixed, and "the ground"<sup>7</sup> on which it is displayed for the glory of God, and the illumination of the dark places of the earth: then is this end apparently best answered by a written standard of truth, and form of worship, which following the models of inspiration, and in great part taken out of the sacred volume,<sup>8</sup> shall exhibit to

<sup>1</sup> 2 Peter iii. 11.

<sup>2</sup> 1 Cor. xiv. 14.

<sup>3</sup> V. 15.

<sup>4</sup> V. 16.

<sup>5</sup> "If you seek to join solemnly and earnestly in that daily Ritual, so far from finding your increased familiarity with its words a *hindrance* to your devotion, this will be the greatest help to it. For having to take no thought of the *language*, but only of the matter and object of your prayers, you will be able to give yourselves up more entirely to the one idea, which ought then to possess your soul,—that of Him to whom you are speaking; your desires will come to flow naturally and undisturbedly in the channels here provided for them; and the sense of your different wants will soon habitually arise to your mind, in that form and sequence which the expression of them in our Liturgy suggests."—*College Life*, by the Rev. T. Whytehead, pp. 63, 64.

<sup>6</sup> Matt. v. 14.

<sup>7</sup> 1 Tim. iii. 15.

<sup>8</sup> As the Psalms, Lessons, Hymns, (two excepted,) the Lord's Prayer, Epistles and Gospels, and a great proportion of the substance, and even the words of the various Services.

succeeding generations a true picture of Evangelical Christianity.

We see and know, by long and happy experience, that this has been the case with our excellent Liturgy; which, like some curiously wrought piece of antique plate, of solid worth and elegant design, has come down to our times, a precious heir-loom from our venerated ancestors. In this costly vessel of exquisite workmanship, the sacred treasures of Gospel truth, and the rich deposit of an orthodox Creed, have been conveyed unimpaired to the remote ages in which we live.<sup>1</sup> The Prayers of our Church were the compositions of holy men of different times, collected and revised by the Fathers of the English Reformation, and enriched by additions of their own, not inferior in excellence. The very circumstances in which this incomparable manual of devotion was drawn up by those enlightened and devoted men, some of whom afterwards sealed with their blood their testimony to the truth, must greatly enhance its value in the eyes of all Protestants.<sup>2</sup> But, in addition to this peculiar claim upon our veneration and regard, its own intrinsic worth has justly earned the highest esteem and commendation of all impartial judges.<sup>3</sup>

At the fire which has burned on this altar, age after age, as it passed by, has relumed its fading torch; and while whole congregations of Protestant orthodox Dissenters have openly lapsed into heresies and blasphemous doctrines, the Church of England, even in the time of her lowest depression, (alas! how low she too was permitted to fall) still "held forth the word of life"<sup>4</sup> as a beacon-light to her children, and recalled many a wandering footstep to the good old paths of scripture truth, and evangelical righteous-

<sup>1</sup> The Creeds of the ancient Christian churches were considered the "Depositum" or Trust of the Church.—Bishop Burnet's Introduction to Expos. Art. See 2 Tim. i. 13, 14.

<sup>2</sup> "Those reverend Fathers and great Divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others were exiled in the time of Queen Mary."—Canon xxx.

<sup>3</sup> See Appendix C.

<sup>4</sup> Phil. ii. 16.

ness, through simple faith in a Divine and crucified Saviour.<sup>1</sup>

Nor must we be surprised that even this excellent formula has not escaped without censure; nor do we pretend that it is entirely free from those imperfections which seem to be inseparable from human infirmity. Some of the objections which have been raised against the Prayer Book have been already considered, and others will be noticed in due course, as the passages referred to, come before us. In general we may remark, that to a mind warmed and elevated by the Spirit which breathes throughout them, the greater part of these difficulties will vanish, upon closer acquaintance, as a mist when the sun arises.

One more objection only, and that of a general character, demands a brief consideration: namely, that the Church Prayers are full of "vain repetitions."<sup>2</sup>

It cannot be denied that the frequent repetition of the same forms, is apt to cause weariness in light and unreflecting minds. But this is a disease not to be cured by indulgence, but by severer means,—the "bitter herbs" of deep repentance, and serious self-examination. As to the charge itself we reply, that it is founded upon an erroneous interpretation of our Saviour's words, who cautioned his disciples, not against repetitions in prayer generally, but against "*vain*" or "*unmeaning*" repetitions, such as the "heathen" used in their idolatrous rites, and hypocrites in their formal services, "thinking that they shall be heard for their much speaking."<sup>3</sup> That mere repetition of the same words in prayer is not sinful, or displeasing to God, we may be assured both by the instances we have of such reiteration

<sup>1</sup> Another advantage of the Prayer-Book is, that it "exemplifies the *Communion of Saints*, and assists that communion, by the knowledge that so many are surrounding the throne of grace together, and *offering up the same prayers*."—Dr. Schmid, a Lutheran Missionary, at the Anniversary of the Prayer Book and Homily Society, 1845. <sup>2</sup> Matt. vi. 7.

<sup>3</sup> μή βαττολογήσητε. Use not unmeaning verbosity, words without ideas."—Scott. Comp. 1 Kings xviii. 26—29. Acts xix. 34. Such repetitions are still in use among both Jews and Papists.

in the Psalms of David, intended for public worship,<sup>1</sup> and also from the example of our Lord himself; who, in his agony, “prayed three times, using the same,” or nearly the same “words.”<sup>2</sup>

In conclusion, we may observe that it would indeed be well, if all who joined in the scriptural and fervent prayers of our beloved Church, were truly alive to their import, and felt in their hearts the very spirit which dictated them. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,”<sup>3</sup>—was the warning voice of our Redeemer to his disciples of old; and may well be addressed to many nominal Christians among ourselves. Do not our very prayers condemn us, while we rest in a dead form, without any of the life and power of true Christianity?

As the Lord said of the Jews, so may we say of the members of the Protestant Episcopal Church, with reference to their Public Services:—“They have well said all that they have spoken. *O that there were such a heart in them,* that they would fear God, and keep all his commandments always, that it might be well with them, and with their children for ever.”

<sup>1</sup> See Psalm cvii. 8, 15, 21, 31; cxxxvi. used 2 Chron. xx. 21. Also Solomon's Prayer, 1 Kings viii. 32, 34, 36, &c.

<sup>2</sup> Matt. xxvi. 39, 42, 44.

<sup>3</sup> Matt. vii. 21.

<sup>4</sup> Deut. v. 28, 29.

## APPENDIX.

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### A. [PAGE 31.]

#### FAMILY PRAYER.

WE have said nothing of Family and Social Prayer, which seem to be intermediate between Private and Public Worship; and may fairly be comprehended in the definition given of the latter. Indeed, the Church Service is very suitable for both these purposes, and has been extensively and profitably so used, especially in the way of selection.<sup>1</sup> But we have no wish to confine any Christians, who have the gift of Prayer, to the use of a form on such occasions; nor does there appear any sufficient reason why our authorized forms should be considered binding upon Episcopalians, for this object. Bishop Hall's judgment on this point is worthy of regard—"God is a free Spirit, and so should ours be in pouring out our voluntary devotions, upon all occasions. Nothing hinders, but that this liberty and Public Liturgy should be good friends, and may go hand in hand together." And again, "I do from my soul honour both. I gladly make use of both, and praise God for them, as the gracious exercises of Christian piety, and the effectual furtherances of salvation. There is place enough for them both, they need not jostle each other."—*Works*, Vol. ix. pp. 651, 760.

### B. [PAGE 32.]

The originals of our Church Services may be traced back, with more or less clearness, fulness, and particularity, (diminishing, of course, as we ascend higher, and possess more

<sup>1</sup> King Edward's Primer, or Private Prayer for every day in the week, was taken out of the Daily Service.

scanty materials) for fourteen or fifteen hundred years. They generally consisted of two portions, the latter of which, the Communion Office, was anciently called the Liturgy. They were handed down "memoriter," till the end of the third century, after which they were committed to writing. The principal Liturgies are—

1. The *Oriental*, ascribed to St. James, used at Jerusalem and Antioch; older than the council of Chalcedon (A. D. 451.) The order and substance the same in Justin Martyr's time. Other branches were that of Cæsarea, compiled by Basil, and that of Constantinople by Chrysostom.

2. The *Alexandrian*, ascribed to St. Mark, quoted by Origen, (A. D. 220.) completed by Cyril of Alexandria, (A. D. 412.)

3. The *Roman*, completed by Gregory the Great, (A. D. 590,) but derived from ancient sources, probably as far back as the second century: with its branches, as the *Ambrosian* and *African*.

4. The *Gallican*, used at Lyons, in Gaul, and referred, through Irenæus, to St. John. This is supposed to have had offsets in the Mosarabic, and Ancient British.—*See Palmer's Orig. Liturg.* vol. i. *Walker's Element. Liturg.* <sup>1</sup>

It may be interesting to some of our readers to know, that the Scotch Kirk originally possessed a Liturgy, which continued in use till the year 1636, when Archbishop Laud's unhappy attempts to enforce his New Service Book, threw all forms into disrepute.—*See M'Crie's "Sketches of Scottish Church History,"* pp. 203, 204 This is probably the book alluded to by Hooker. (Ecc. Pol. v. 27.) mentioned by Strype, as first printed in Latin, 1556, by the exiles at Geneva, with Calvin's approbation, and afterwards translated into English, and "approved and received by the Church of Scotland."—*See Note to Keble's edition of Hooker.*

The Wesleyan Methodists have an abridgement of the Prayer Book, prepared for their use, by their founder, entitled "The Sunday Service of the Methodists, with other occasional services."

#### C. [PAGE 40.]

Bucer thus speaks of the English Liturgy. "In the order of the Communion and Daily Prayers, I see nothing appointed in the book which is not taken out of the Sacred Scriptures, if not in express words, as the Psalms and Lessons, yet in

<sup>1</sup> The Liturgies which have come down to us contain many manifest corruptions, and the authenticity of the present text cannot be implicitly depended upon.—*Palmer*, vol. i. 9—12.

sense, as are the Collects. Also the manner of these Lessons and Prayers, and the times when they are to be used, are constituted very agreeably both with the word of God, and the observation of the ancient churches.”—*Censura. c. i. in his Scrip. Anglic.* p. 456.

John Wesley thus expresses his opinion of it, in the preface to his “Sunday Service.” “I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of solid, scriptural, rational piety, than the Common Prayer of the Church of England. And though the main of it was compiled more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.”

The eloquent Baptist Minister, Robert Hall, says of it, “The evangelical purity of its sentiments, the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.”

## CHAPTER III.

### THE DAILY SERVICE.

THE first service in our Prayer Book is "*the order for daily Morning and Evening Prayer.*"<sup>1</sup>

The reason of a *daily* service is founded upon the order of nature, which seems daily to present a fresh call to acknowledge God's providential mercies—"They are new *every morning.*"<sup>2</sup> The ancient people of God *daily* offered their *morning* and *evening* sacrifice:<sup>3</sup> and while we are so far before them in religious privileges, shall we come short of them in grateful and devout acknowledgment? If their typical offerings were a "sweet savour" unto the Lord, so that on these occasions He promised to "meet with the children of Israel," by a peculiar manifestation of his "glory;"<sup>4</sup> how much more assuredly shall our "spiritual sacrifices" of prayer and praise be "acceptable to God"<sup>5</sup> through the atonement of Christ? David teaches us to regard prayer as a daily service, when he says, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the *evening sacrifice.*"<sup>6</sup> Though driven from the courts of the Lord, he purposed to be as regular at his devotional services, as the Priests were in offering their sacrifices and burning incense before Him. In like manner,

<sup>1</sup> Called, in the first Prayer Book of Edward VI. "Matins, and Evensong."

<sup>2</sup> Lam. iii. 23.

<sup>3</sup> Exod. xxix. 38—46. See Scott's Commentary, and Calvin on Acts iii. 1.

<sup>4</sup> Verses 41—(comp. Gen. viii. 21. Marg. "savour of rest.") 43.

<sup>5</sup> 1 Peter ii. 5.

<sup>6</sup> Psalm cxli. 2. See Scott's Commentary. Comp. lv. 17; xcii. 1, 2.



our blessed Lord, in the form of prayer which He taught his disciples, evidently implied a daily repetition of it, in the words, "Give us this day our *daily* bread."<sup>1</sup>

Nor will it suffice, in all cases, to perform our morning and evening devotions in private. "No Christian," says Bishop Hall, "will think it enough to pray alone."<sup>2</sup> The first disciples "continued *daily* with one accord *in the temple*;"<sup>3</sup> doubtless attending its appointed services, at the accustomed hours of prayer. And St. Paul exhorts the Hebrew Christians "not to forsake the assembling of themselves together,"<sup>4</sup> in public worship, even at a time when such meetings might expose them to reproach and danger from cruel persecutors. Thus we find that the Primitive Church regularly kept up her public services, first on the Lord's Day, and afterwards on every day of the week.<sup>5</sup>

Surely it is reasonable, that, as we daily receive common mercies, so we should daily acknowledge them in Common Prayer. And, as we daily need fresh supplies both temporal and spiritual, for our public as well as private wants, we should daily approach the "Throne of Grace" together, through our Great High Priest.<sup>6</sup> And as there are special promises joined to Public Prayer,<sup>7</sup> and special advantages attendant upon it,<sup>8</sup> so by its habitual neglect, we inflict injury upon others as well as upon ourselves.<sup>9</sup> But although this service of our Church was designed to be used daily in public worship, where circumstances would admit of it; it

<sup>1</sup> Matt. vi. 11. Cyprian applies this to the daily reception of the Lord's Supper, a clear proof of the daily observance of that ordinance in his time; which doubtless must have been in public worship. See Bingham. Ant. xiii. ix. 7. Cyprian De Orat. Dom. <sup>2</sup> Contem. B. v. 4.

<sup>3</sup> Acts ii. 46. <sup>4</sup> Heb. x. 25. <sup>5</sup> See Bingham's Antiq. xiii. ix. 1, 7.

<sup>6</sup> Heb. iv. 14—16.

<sup>7</sup> Matt. xviii. 19, 20.

<sup>8</sup> 2 Cor. i. 11. Comp. Psalm cxxii.

<sup>9</sup> Hooker judiciously remarks:—"The good which we do by public prayer, is more than in private can be done, for that besides the benefit which is here, is no less procured to ourselves, the whole Church is much bettered by our good example; and consequently, whereas secret neglect of our duty in this kind is but only our own hurt, one man's contempt of the Common Prayer of the Church, may be, and oftentimes is, most hurt ful unto many."—Eccl. Pol. v. 21. (2).

does not appear that it was ever intended to supersede the use either of Private or Family Prayer.<sup>1</sup> And though it was appointed for every day in the week, yet suitable additions are provided for the Sabbath service ; thus marking off that day, which is emphatically the Lord's, so as to distinguish it from all the rest.<sup>2</sup>

[With such an advocate of daily public service as our Author, the Committee feel that, in sentiment, they have scarcely any, and that in practice they would have no disagreement. In the present condition of society, few, who will duly follow the Author's judicious advice—never to allow attendance on public worship in the week to enroach upon domestic and private religious duties—would be able to engage in the daily service of the Church. Indeed, the following admission will be found in Appendix A. “It may be doubted whether it is practicable to restore the daily public worship of God.” Still, the fear seems authorized, that a praiseworthy admiration of our Church institutions may have led our Author here to advocate that, which if the ecclesiastical authorities ever contemplated, they at least left optional, and which has been unprofitable in its use, and is becoming partizan in its character. All that the heading of the Morning and Evening Prayer would seem to imply, is that, whenever public worship happened to be held on any day, the following service was prescribed. Custom, too, has sanctioned this construction ; and a wide observation leads to the fear that, excellent as the Liturgy is in itself, yet, its habitual use, when unaccompanied by the preached word, is apt to degenerate into formality.

Nor will our Author's Scriptural proofs bear scrutiny. St. Paul's exhortation to the Hebrews, “not to forsake the assembling of themselves together,” will scarcely be regarded as requiring daily meetings. And the first disciples “continuing daily in the temple,” under extraordinary circumstances,

<sup>1</sup> See Appendix A.

<sup>2</sup> As the burnt-offering on the Sabbath, was double that on common days, Numb. xxix. 3—10.

and under great religious excitement, cannot be pleaded as an example of every-day life. If so, they who advocate the phalanstery and a community of goods, will not be without Scripture warrant. (See Acts ii. 44—46.) Indeed, our Author admits, and Bingham proves, that the daily service was not set up until the third century, when inspiration had ceased, and when error and form had too much displaced the truth and power of the Spirit.

While, however, the Committee in this connection, express themselves thus, they cannot but regret that such week-day services as the condition of society allows, are not more common, and better attended. With all that pray for the peace and prosperity of Jerusalem, too, they would look forward with hope to that millennial state, when the curse of labour being at least partially removed, we can perpetually spend our time in the temple, beholding the fair beauty of God.]

#### THE SENTENCES.

In order to solemnize the mind, and prepare it for communion with God, the Daily Service opens with the reading of one or more sentences, taken from Holy Scripture, and suited to awaken the careless sinner,<sup>1</sup> encourage the trembling penitent,<sup>2</sup> humble the proud and self-righteous,<sup>3</sup> and detect the delusion of the formal worshipper.<sup>4</sup> Though but few are read at the same time, yet the whole selection may profitably engage our thoughts, during the interval which occurs between our being seated in the place of worship, and the commencement of the service.

#### THE EXHORTATION.

In the Exhortation, which follows, the minister affection-

<sup>1</sup> Ezek. xviii. 27. (In King Edward's Second Book this text was as follows: "At what time soever a sinner doth repent him of his sin from the bottom of his heart, *I will put all his wickedness out of my remembrance, saith the Lord.*") Matt. iii. 2.

<sup>2</sup> Psalm li. 3, 9, 17. Dan. ix. 9, 10. Jer. x. 24. Psalm vi. 1. Luke xv. 18. 1 John i. 9.

<sup>3</sup> Psalm li. 3, 17; clxiii. 2. 1 John i. 8.

<sup>4</sup> Joel ii. 13. See Biddulph's Essays on the Liturgy, v. 1. p. 8—14.

ately invites his "Dearly beloved Brethren"<sup>1</sup> in Christ, to acknowledge their sins before "God, our heavenly Father;"<sup>2</sup> a duty at all times needful to be performed; but especially in public worship,<sup>3</sup> the ends of which are set forth in a brief and comprehensive manner:<sup>4</sup> urging them to "accompany him with a pure heart and humble voice,"<sup>5</sup> to the throne of the heavenly grace;"<sup>6</sup> that confessing their sins, they "may obtain forgiveness of them by his infinite goodness and mercy."<sup>7</sup>

#### THE CONFESSION.

The Rubric<sup>8</sup> then reminds us, that we ought all to join in the humble Confession to God, "falling low on our knees before his footstool,"<sup>9</sup> as "miserable offenders,"<sup>10</sup> who have deserved nothing but condemnation by our sins both of omission and commission,<sup>11</sup> and who have no power to help or save ourselves.<sup>12</sup> This "admirable form of Confession," which is, in fact, "an epitome of the whole Gospel,"<sup>13</sup>—"traces up all our wanderings from God to the fountain-

<sup>1</sup> Rom. xii. 19. Phil. iv. 1. 1 Peter ii. 11.

<sup>2</sup> 2 Cor. v. 20. Jer. iii. 13. (comp 4.) Luke xv. 18, 19.

<sup>3</sup> James v. 16. 1 John i. 8, 9. Basil says they began their public prayers with confession of sin.

<sup>4</sup> 1, "To render thanks to God,"—as in the Thanksgivings; (Psalm c. 4 1 Cor. xiv. 16.)—2. "To set forth his praise,"—as in the Psalms, Hymns, and Doxologies; (Psalm cl.)—3. "To hear his word,"—as in the Lessons, Epistles, Gospels, and Sermon; (Neh. viii. 8. Acts x. 33; xiii. 44.)—"And 4, to ask those things that are necessary for our bodies and souls," as in the Litany, Collects, and other Prayers of the Church,—(Isaiah lvi. 7. Acts ii. 42; xvi. 13. Phil. iv. 6. 1 Tim. ii. 1.)

<sup>5</sup> "Let our manner of speaking in prayer be quiet and modest. Let us consider that we stand in the presence of God."—Cyprian de Orat. Dom. Comp. Exod. iii. 5. Eccl. v. 1, 2. James iv. 6, 8.

<sup>6</sup> Heb. iv. 16.

<sup>7</sup> Psalm xxxii. 5, Prov. xxviii. 13, Isa. lv. 7,

<sup>8</sup> See Appendix B.

<sup>9</sup> Psalm cxxxii. 7. Prayer Book.

<sup>10</sup> Luke xviii. 13. Rom. vii. 24. Rev. iii. 17.

<sup>11</sup> Matt. xxiii. 23. 1 John iii. 4.

<sup>12</sup> "No health in us," i. e. not only "no soundness" (Isaiah i. 5, 6), but no *salvation*, (Hosea xiii. 9), for so the word "health" was anciently used; and in this sense it often occurs in the Prayer Book.

<sup>13</sup> Dean Milner—Life, 2nd Ed. pp. 442—445, where is given an interesting exposition of the Confession by this great and good man.

head of iniquity, the corrupt "desires of our hearts."<sup>1</sup> It describes the extent and aggravation of our sinfulness, as exhibited in such a variety of ways, and against so holy a law.<sup>2</sup> But, in this extremity, we are taught to look up to the mercy of God in Christ, as our only, our all-sufficient Refuge.<sup>3</sup> As penitents we fly to the general promises of the Gospel, which we plead in his all-prevailing name: and we ask, not only for pardon,<sup>4</sup> but for grace, to enable us to "live a godly, righteous, and sober life, to the glory of God's holy name!"<sup>5</sup> Both these are equally necessary to salvation; and he only is a true penitent, who desires to be delivered from the power and dominion of sin, as well as from its guilt and punishment.

We are forcibly reminded, in this place, of the striking contrast which subsists between the evangelical confession of our Church, and the *auricular confession* of "the mother of abominations,"<sup>6</sup> from whom we seceded at the Reformation. Hers was, and is to this day, a device of deepest subtilty, and horrible mischief; contrived apparently for the purpose of exercising unbounded tyranny over men's consciences, and used as an engine of diabolical wickedness and priestly domination. Ours is a Scriptural acknowledgment to Almighty God of the sins of which we are guilty in His sight, who "searcheth the heart;"<sup>7</sup> and it ought never to fail of meeting with a deep response from the breasts of the worshippers. Indeed, every true Christian must feel, that, however sure of acceptance and salvation, through a sealed interest in the merits of his Divine Redeemer, it is a real relief to his soul, thus to pour out its grief before God; not in a servile spirit, through dread of punishment,—but as a loving and beloved child, approach-

<sup>1</sup> Gen. vi. 5. Matt. xv. 19. James i. 14.

<sup>2</sup> Psalm cxix. 176. Isaiah liii. 6. Rom. vii. 12. Bishop Burnet observes that "The Confession is conceived in general words, but every one ought to join a secret confession of his particular sins."—History of Reformation, anno 1551.

<sup>3</sup> Rom. v. 20, 21. Heb. vi. 18—20. 1 John i. 7. <sup>4</sup> Heb. viii. 12.

<sup>5</sup> Psalm xxiii. 3. Titus ii. 11, 12. and John xiv. 13; xv. 8.

<sup>6</sup> Rev. xvii. 5.

<sup>7</sup> Jer. xvii. 10.

ing a "most merciful Father,"<sup>1</sup> and mourning over the sins which have grieved Him, and the offences for which he needs continual forgiveness.

#### THE ABSOLUTION.

That [species of] forgiveness is authoritatively declared by the Priest, in the following Absolution,<sup>2</sup> which was "directly levelled against Popery,"<sup>3</sup> though, to some ears, it may carry a Popish sound. For, while the deluded votaries of Rome are taught to believe that the Priest has power to forgive sins; our Church here proclaims to all her members that she owns no other power than that which Christ bestowed upon his ministers,<sup>4</sup> "to *declare* and *pronounce* to his people, being penitent, the Absolution and Remission of their sins."<sup>5</sup>

It was added to the morning-service, along with the preceding portion, in the second Prayer-Book of Edward VI., at the suggestion of the two foreign Reformers before mentioned.<sup>6</sup> The Absolution is not a prayer, but contains, first, a general declaration of God's mercy, and, a particular assurance of pardon to every penitent believer;<sup>7</sup> and, secondly, an exhortation to prayer for "true repentance, and God's Holy Spirit," which Christ is exalted to bestow, and without which we cannot please God.<sup>8</sup>

1 Comp. Jer. xxxi. 20. Lev. xv. 20, 21. 2 Cor. i. 3.

2 i. e. *loosing*. Matt. xvi. 19.

3 Archbishop Secker. Sermons. vol. vi.

4 John xx. 21, 23.

5 Wheatley in vain labours to prove, in the face of this decisive statement, that the Absolution is "not merely declarative, but *effective*, conveying to the proper subjects thereof, *at the very instant*, through the priest's ministrations, *the very absolution itself*." In what respect does this differ from the Popish Sacrament of Absolution? The illustrious founders of our Church seem to have had no intention of confining this Absolution to the Priest, the word "*minister*" standing in the Rubric, till the Restoration.

6 See p. 33. The service originally began with the Lord's Prayer, The Sentences, Exhortation, &c, were not added to the Evening Service till the last Review—1661, although in King Edward's Primer, they were prefixed to the "Evening Prayer for Sunday."

7 See Exek. xviii. 23, 31, 32; xxxiii. 11. Mark xvi. 15, 16. Luke xxiv. 47. Acts xiii. 39; xx. 21.

8 Acts v. 31. Luke xi. 13. Heb. xi. 6.

Viewed in this light, the Absolution is a truly Evangelical appendage to our Daily Service, and appears to be fitly placed at the front of it; that the spiritual worshipper, approaching the mercy-seat with due solemnity of mind, and having confessed his sins with godly sorrow, may now be lifted up with holy humble confidence, upon the renewed assurance of His Father's forgiving love.<sup>1</sup>

When we add our "Amen"<sup>2</sup> to this declaration, we not only profess our cordial belief of God's forgiveness, but also give in our solemn assent to the terms of the Gospel, namely, an entire renunciation of our sins, and a willing surrender of ourselves to the influences of God's Holy Spirit. By so doing, our present service will be accepted through the merits of our Redeemer, "the rest of our life hereafter will be pure and holy," and so "at last we shall come to his eternal joy, through Jesus Christ our Lord."<sup>3</sup>

#### THE LORD'S PRAYER.

Having thus been reassured of the Divine acceptance, we are suitably called to join, with heart and voice, in that prayer which our blessed Lord has taught us. It has been said by some of the ancient Fathers, that this prayer was only proper for the baptized Christian, who alone could call God "*Our Father*."<sup>4</sup> But, without entering on a question, which belongs more properly to another place, and, after all, is perhaps rather curious than profitable—we may observe, that its language can only be appropriated by those who are united to Christ in the covenant of grace, adopted into the number of God's children, and renewed by the

<sup>1</sup> Heb. x. 22.

<sup>2</sup> יְאֵן Hebrew for "so be it." or "so it is." See Numb. v. 22. Neh. v. 13. 1 Cor. xiv. 16. This response was in use among the early Christians, Justin Martyr, Apol. ii. 87. Tertull. de Spectac. xxv. &c. It should be pronounced audibly—though not with noisy vociferation, as it may have been in the time of Jerome, when "their Amen was echoed like a thunder-clap;" and as it is by some, rather vehement than sober minded Christians, at the present day. See Hieron. 2 Proem. Com. in Galat. When Amen is printed in Roman letters, it is to be said by both minister and people; when in Italics, by the people only.

<sup>3</sup> Heb. xiii. 20, 21. 1 John iii. 3. Jude 21. <sup>4</sup> See Appendix C.

Holy Spirit. To such it is always welcome; and, while some have complained that it occurs too often in the Service, (and, we may admit, it is now more frequently repeated at one time of prayer, than was originally intended;<sup>1</sup>) yet the truly spiritual mind, we believe, generally regards its repetition, not as a wearisome burden, but as a renewed delight.<sup>2</sup>

Without attempting an exposition of the Lord's Prayer, which our limits would not admit, we cannot but notice how large a part of it is taken up with petitions for the advancement of God's glory, the latter half only being occupied with supplication for ourselves. Thus did our Lord teach us to "seek *first* the kingdom of God, and his righteousness," assuring us that "all other things shall be added unto us."<sup>3</sup> There is such a holy fervour, majestic simplicity, and wonderful comprehensiveness in this sacred composition, that it is probable, the more we grow in the Divine life, the more we shall relish and appreciate its beauty and preciousness. "Being drawn up by our glorious Advocate, who knew his Father's treasures as well as our wants,"<sup>4</sup> and would not "command us to ask for any thing which He would not give us;"<sup>5</sup> it teaches us at once what it is our duty to do and be, and our privilege to expect. In the privacy of the closet, as well as in domestic and public worship, from infancy to old age, it is the safe guide and cheering companion of our devotional exercises; briefly summing up all our wants, and presenting us with an endearing and elevated view of the Divine character, which

<sup>1</sup> Three services being now united into one, [The above objections do not apply to our Prayer Book; as the ordinary service has been so altered that the Lord's Prayer occurs only once.]

<sup>2</sup> Hooker observes, "Our custom is both to place it in the front of our prayers as a guide, and to add it in the end of some principal limbs or parts, as a complement which fully perfecteth whatsoever may be defective in the rest." *Eccles. Pol.* v. 35 (3.)

This idea is taken from Tertullian (*De Oratione*) who calls it "the authorized (*legitima*) and normal (*ordinaria*) prayer which is laid as a foundation on which our other prayers are to be built." c. ix.

<sup>3</sup> Matt. vi. 33.

<sup>4</sup> Dean Comber.

<sup>5</sup> *Christian Prayers.* Park. Soc. p. 32.



wins upon the heart, and thus engages all the energies of the soul in drawing near to God.<sup>1</sup>

How painful is the consideration, that multitudes abuse this divinely appointed form of prayer to purposes of superstition and hypocrisy! and that we ourselves have too often been guilty of a similar irreverence by its formal and careless repetition!

#### THE RESPONSES.

The continual flow of the service is here broken by Responses, or short alternate ejaculations which, as quick darts,<sup>2</sup> shot up to heaven, animate the feelings of the worshippers, and express their dependence upon God for power to proceed. "O Lord, open thou our lips, and our mouth shall shew forth thy praise," &c.<sup>3</sup> Thus calling upon God for "help," we march onward, singing the Doxology of the Ancient Church, "Glory be to the Father," &c.<sup>4</sup> How much is expressed in these few words! The whole mystery of the Blessed Trinity is here comprehensively summed up in a solemn act of adoration: and the Triune Jehovah is acknowledged as our Creator, Redeemer, and Sanctifier—the one living and true God—who in every age has been, and to all eternity will be, the sole object of worship and dependence to the true Church.<sup>5</sup>

<sup>1</sup> The Doxology, "For thine is the kingdom," &c. was not added in this place, till the last Review. In the former Prayer Books. the minister said the Lord's Prayer alone, the people only answering at the end of it—"Deliver us from evil." Where the offices are not direct acts of *Thanksgiving*, the Doxology is omitted, as it is in St. Luke. Lightfoot thinks St. Matthew's version was intended for public use, the other for private, *Hor. Heb. Matt. vi. 13.*

<sup>2</sup> "Dicuntur fratres in Ægypto crebras quidem habere orationes, sed eas tamen brevissimas, et *raptim quodammodo jaculatas.* Aug, Ep. cxxx. 10. The reason which he gives is important—"Lest that erect attention, so necessary in prayer, should fade away and grow dull, through longer continuance."

<sup>3</sup> Psalm li. 15. "Our mouths are silenced only by sin, and opened only by God." Bishop Sparrow. Psalm lxx. 1. is a paraphrase of "Hosanna," Psalm cxviii. 25.

<sup>4</sup> Respecting the ancient Doxologies, see Hooker's *Ecc. Pol. v. 42.* (7)—(12.)

<sup>5</sup> In the first Prayer Book of Edward VI. after the *Gloria Patri*—was

## THE XCVth PSALM.

Thus far the Daily Service for Morning and Evening Prayer has been the same ; at this point they diverge. The xcvth Psalm, which is next read, in the Morning Service, forms a proper introduction to the Psalms and Lessons. It is called "an Invitatory Psalm ; for herein we do mutually invite and call upon one another being come before his presence, to sing to the Lord, to set forth His praises and to hear His voice."<sup>1</sup> It seems to have been composed for the use of the Jewish Church, as they ascended to the sanctuary, and thus forms an interesting connecting link between the services under the Law and the Gospel : the Apostle Paul having shewn its applicability to the Christian Dispensation.<sup>2</sup>

In the same place he has pointed out an important lesson to be derived from it ; namely, that although "many are called" outwardly to be of the number of God's people, "few" comparatively "are chosen"<sup>3</sup> to enter by faith and obedience into the privileges of his covenant love here, or His eternal rest hereafter.<sup>4</sup> Thus by the awful example of unbelieving Israel, he teaches us that, in every assembly of professed worshippers, there are many (often, it is to be feared, the larger number,) who, through unbelief and impenitence, are only provoking the Almighty by their feigned submission and unmeaning services : and while he warns us not to trust in nominal religion, he exhorts us to renewed zeal and alacrity in the worship of God.<sup>5</sup> How beautifully also do we here see in the spirit of the holy Psalmist, the most profound humility<sup>6</sup> combined with the most affectionate confidence and joyful praise.<sup>7</sup> Such may our worship ever be ; uniting a deep sense of our own

simply "Praise ye the Lord—and from *Easter to Trinity Sunday, Alleluia.*" The latter word is the Hebrew original of the former, which was not translated by the ancient Church—"propter sanctiorem antiquitatem," as Augustine says.—*De doctrin. Christ.* ii. 11. *Comp. Rev.* xix. 1. 3. &c,

<sup>1</sup> Bp. Sparrow. <sup>2</sup> See Heb. iii. 4. <sup>3</sup> Matt. xx. 16. <sup>4</sup> Heb. iii. 18, 19.

<sup>5</sup> Heb. iii. 12—14 ; iv. 1—3, 11.

<sup>6</sup> Psalm xcv. 3, 6.

<sup>7</sup> Verses 1—7.

unworthiness, with the most lively assurance of the condescension, kindness, and faithfulness of our covenant God! May every word of God which we hear or read be "mixed with faith,"<sup>1</sup> as addressed to ourselves, lest through carelessness and inattention, our hearts become insensibly hardened, even under the sound of the Gospel!<sup>2</sup>

## THE PSALMS.

The Psalms follow, which are read through in the Church once a month.<sup>3</sup> They are indeed admirably adapted for public worship, being the marrow of the Bible applied to purposes of devotion. Here, as in another Eden, every flower blooms with perennial beauty, and every fruit is gathered in full perfection. For every sickness of the soul, "in this treasure-house, a present comfortable remedy at all times may be found."<sup>4</sup> From age to age the Psalter has been the handmaid of the Church's prayers and praises. The Son of God himself made use of this manual.<sup>5</sup> If any now object to their use, it must be from misconception of their design, and for want of better instruction. Thus some have complained of the bitter imprecations which David has made use of against his enemies. But such objectors should remember that David wrote by Divine inspiration: so that his expressions could not be the outbreak of sinful passions, but the utterance of a judicial prediction. By us they are repeated with no such personal application. Or if we may at any time accommodate these passages to our own use, they must be taken in a spiritual sense, as pointing to the enemies of Christ and his Church, of which David was an eminent type. Using the Psalms in this manner, with a

<sup>1</sup> Heb. iv. 2.

<sup>2</sup> By using the Christian Doxology at the close of this and the other Psalms, "we do," as Bishop Sparrow observes, "as it were fit this part of the Old Testament for the service of God under the Gospel, and make them evangelical offices."

<sup>3</sup> In the Church of Rome they are read through in a week, in the Greek Church in twenty days.

<sup>4</sup> Hooker, Ecc. Pol. v. 37 (2.)

<sup>5</sup> Matt. xxvii. 46. Comp. Psalm xxii. 1. Luke xxiii. 46. Comp. Psalm xxxi. 5.

leading reference to Christ throughout, we shall fall in with the mind of the Spirit, which caused them to be "written for our learning,"<sup>1</sup> and specially to "testify of Him."<sup>2</sup>

The Version of the Psalter which we have in our Prayer-Book, is taken from the old translation by Bishop Coverdale, and comes nearer to the Latin than the Hebrew original.<sup>3</sup> But if not so exact as our authorized Version, it is often more elegant, and sometimes more intelligible. The custom of repeating alternately is very ancient, being probably borrowed from the Jews by the early Christian Churches.<sup>4</sup>

#### LESSONS.

After the Psalms follows the First Lesson, taken out of the Old Testament, the greatest part of which is thus read over once a year.<sup>5</sup> This mingling of services of different kinds is wisely designed to drive away weariness, and keep all the powers of the soul in exercise. For "he who prayeth in due sort is thereby made the more attentive to hear, and he who heareth the more earnest to pray."<sup>6</sup>

#### HYMNS.

After the reading of the Lessons, Hymns are interposed; which, mingling the sweetness of music, and the delight of Psalmody, with the graver exercise of the mind, softly instil Divine truth into the ear, and convey it, as it were by stealth, into the opened heart.<sup>7</sup> After the Morning First

<sup>1</sup> Rom. xv. 4.

<sup>2</sup> John v. 39. Comp. Luke xxiv. 44.

<sup>3</sup> The great English Bible, translated by William Tyndal and Miles Coverdale, and revised by Archbishop Cranmer; printed in 1535. The original Latin of the Prayer Book version of the Psalter, is the Gallican, a translation by Jerome from the Septuagint. Palmer.

<sup>4</sup> See Exod. xv. 1, 20, 21. Basil says, that in their Psalmody—"they (Christians) divided themselves into two parts, and *sung in turns*," Ep. lxiii. So Tertullian ad Uxor. &c. This also was the case in Pliny's time. See Letter to Trajan.

<sup>5</sup> See Appendix D.

<sup>6</sup> Hooker; Ecc. Pol. v. 34.

<sup>7</sup> Augustine says of the Hymns of the Church, '*Voces illæ influebant auribus meis, et eliquabatur veritas in cor meum*,'—Confess. ix. 6. For the posture of standing in acts of praise, see 2 Chron. vii. 6. Psalm cxxxiv.

Lesson follows the “Te Deum,” so called from the first words in the Latin. This sublime ode is generally attributed, though not upon positive grounds, to Ambrose, the celebrated bishop of Milan in the fourth century ; and it was certainly used very early in Christian worship.<sup>1</sup> It has been justly admired for its solemn simplicity of style, and fervid eloquence of language ; and contains sentiments truly evangelical, expressed in a manner calculated to inspire the dull-est mind, and warm the coldest heart. Not that we are to look for these effects independently of Divine influences ; for not even the word of God itself, much less any merely human composition, can produce a truly salutary impression, without the direct and sanctifying operation of the Spirit of God.

After listening to the preceding portion of Holy Scripture, how appropriately does the Church burst forth in this noble Hymn, ascribing honour and glory to the Eternal ‘Trinity,’ and calling upon heaven and earth to re-echo the song of praise !<sup>2</sup> It consists of three parts : *first*, an act of adoration ; *secondly*, a confession of faith, embracing distinctly the several persons in the Godhead, and the union of the Divine and human natures in the Incarnation of Christ, with His sufferings and glory : and, *thirdly*, a prayer for ourselves and the whole Church, that we may be partakers of God’s grace, enjoy His favour, and be “ kept by His power, through faith, unto salvation.”<sup>3</sup> In this truly wonderful Hymn, the Church militant seems almost to soar up to the choirs of the Church triumphant, and to anticipate the songs and the services of the blessed above.

After the “Te Deum,” is inserted a “Canticle,” or song

<sup>1</sup> It is said to have been composed by Ambrose for the baptism of Augustine. Others refer it to the sixth century.

<sup>2</sup> The stanzas, “To thee, Cherubim and Seraphim,” &c., are taken from Isaiah vi. 2, 3. “Sabaoth” signifies “hosts,” in Hebrew ; probably with reference to “the armies of heaven, and the inhabitants of the earth,” (Dan. iv. 35.) The triple repetition of “Holy” is thought to refer to the mystery of the Trinity. Comp. Rev. iv. 8.

<sup>3</sup> 1 Peter i. 5. “Let thy mercy *lighten* upon us,” simply means “alight,” or “come ;” as it is in the original.

of praise, taken from the Apocrypha, and known by the name of "The Song of the Three Children," supposed to have been sung by Shadrach, Meshach, and Abednego, in the fiery furnace.<sup>1</sup> It is evidently an imitation of the 148th Psalm,<sup>2</sup> and was used in Christian worship at a very early period. It is now seldom used in parochial churches; nor can we regret its neglect, as it seems to bear a pretence of Divine inspiration. These two are the only hymns of human composition introduced into the Daily Service.

Turning to the Evening Prayer, we find the 98th Psalm, appointed to be used after the First Lesson; which is very appropriate, as referring to the glad tidings of salvation.

The Second Lesson is next read; in the morning, out of the Gospels or Acts of the Apostles, and in the evening out of the Epistles. In this course the whole New Testament, excepting the Revelations, is gone through three times in a year.<sup>3</sup> Then follows, in the morning, the Song of Zacharias,<sup>4</sup> which is so full of striking imagery, and evangelical truth, that we may well lament its being now so seldom heard in our Churches. In this remarkable prophecy, the aged saint, who composed it under the influence of Divine inspiration, describes the nature, privileges, and effects of the salvation of Christ; that grand covenant-blessing, which is the subject of all the Old Testament predictions, and the glad tidings more fully revealed in the New;—comprehending deliverance from sin, Satan, and all our spiritual enemies,—pardon of guilt, knowledge of the Divine favour, and assurance of God's love;—along with inward illumination, grace and strength, by the constant supplies of the Holy Spirit;—all producing a stedfast perseverance in the ways of holiness, purity, and peace. The whole of this Divine Hymn beams with Gospel light, and beautifully displays the

<sup>1</sup> Dan. iii.

<sup>2</sup> Thus the words, "O ye spirits and souls of the righteous," &c. (which, taken strictly, would seem liable to dangerous misconstruction,) probably mean no more than similar invocations of inanimate creatures, contained in that, and other Psalms.

<sup>3</sup> See Appendix, E.

<sup>4</sup> Luke i. 68—79.

connection between Evangelical doctrines, when received into the heart by faith, and their necessary spiritual results;—a holy, happy course of walking with God in cheerful obedience here, and everlasting glory in the life to come. It well deserves, and will richly repay our diligent and prayerful study.<sup>1</sup>

The 100th Psalm, which is more generally used instead of the preceding, (perhaps, on account of its brevity,) is very suitable after the reading of the Gospels.<sup>2</sup> It is called a “Psalm of Praise,” or “thanksgiving,”<sup>3</sup> and is supposed to have been originally designed to be sung when the “sacrifice of thanksgiving,” or “peace-offering,” was presented to the Lord.<sup>4</sup> It well expresses the joy of the redeemed, while engaged in the more spiritual sacrifice of celebrating the praises, and acknowledging the loving-kindness of the Lord “our Peace.”<sup>5</sup>—

The 67th Psalm, which follows, is not unfrequently used in the place of the 103d Psalm, and is a very lively Prophecy and Prayer, respecting the universal spread of the Gospel. In the two first verses we are strikingly shown the close connection which subsists between a revival of true religion at *home*, and the extension of the Church *abroad*. “God be merciful unto *us*, and bless *us*, &c. *That* thy way may be known upon earth, thy saving health (salvation) among *all* nations.” And never, we may be assured, is the Church of Christ in a flourishing state, without a corresponding increase in Missionary efforts for the conversion of the world. Not only is the rise or fall of this Apostolic zeal, a spiritual thermometer, an accurate criterion of the growth or decline of Christian piety; but, on the other hand, without a spring of vital religion powerfully at work

<sup>1</sup> See Mr. Venn’s Essay on this Hymn, called “Mistakes in Religion,” published by the Religious Tract Society.

<sup>2</sup> This Psalm was not inserted in the first Prayer Book.

<sup>3</sup> See Title to Bible Version and Margin.

<sup>4</sup> Bishop Patrick, and Scott’s Commentary. See Lev. vii. 11—21.

<sup>5</sup> Eph. ii. 14.

in our own breasts, we shall in vain pretend to active labour, for the evangelization of others.

In reviewing the preceding part of the Daily Service, we cannot but be struck with the large body of Scripture which is thus every day brought before our minds. Besides the introductory Sentences, and other short portions thickly interspersed throughout its different parts; we daily read five Psalms (on the average,) two chapters out of the Old Testament, and as many out of the New, along with four Hymns taken out of the Psalms, or other parts of Holy Scripture. Although we know that the mere perusal of the Word of God, however extensive, regular, and frequent, cannot of itself, give us any spiritual understanding of Divine truth; yet, surely, it is a subject for thankfulness, and a call for deep self-examination as to the use we have made of our privileges—that, (instead of having our time occupied, as in the days of Popish supremacy, in hearing idle fables, and legends of superstition and falsehood:) we are thus daily fed with such plenty of the bread of life; and presented with that heavenly instruction, which, by the teaching of God's Holy Spirit, is “able to make us wise unto salvation, through faith in Christ Jesus.”<sup>1</sup> If the word of God is “the incorruptible seed”<sup>2</sup> of faith, the divinely-appointed means of our conversion, sanctification, and consolation; then, surely, we cannot be too grateful for such an abundant supply of this chief article of spiritual sustenance, in the appointed provision made for our daily nourishment and growth in grace, by our faithful mother, the Pro-

<sup>1</sup> 2 Tim. iii. 15. “They (the ancient Fathers) so ordered the matter, that all the whole Bible, (or the greatest part thereof,) should be read over once every year; intending thereby, that the clergy, and especially such as were ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people, (by daily hearing of Holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be more inflamed with the love of his true religion.”—Preface to Prayer-Book.

<sup>2</sup> 1 Peter i. 23.



testant Episcopal Church. Even if her ministers should prove unfaithful to their charge, and so fail in the performance of their pastoral duty, "handling the word of God deceitfully,"<sup>1</sup> or neglecting to "declare His whole counsel;"<sup>2</sup> such has been her wise care for the edification of all her children, that they cannot perish "for lack of knowledge"<sup>3</sup> except by their own fault.

## THE CREED.

Confession of faith rightly follows the hearing of the word.<sup>4</sup> For this purpose we use the Apostles' Creed,<sup>5</sup> which is a very ancient summary of Christian truth, collected out of the sacred Scriptures, and compressed into a form convenient for remembrance and repetition.<sup>6</sup> Though not composed by the Apostles,<sup>7</sup> it contains nothing but Apostolic doctrine; and is so surely based upon the Word of Truth, and expressed in such venerable simplicity of language, that it is next to impossible to dispute the correctness of any of its Articles, without at the same time seeming to question the authority of Holy Scripture itself. Thus some have objected to the expression, "He descended into hell," which is, in fact, only a quotation from the Bible.<sup>8</sup> Others are offended at the article which expresses a belief

<sup>1</sup> 2 Cor. iv. 2.

<sup>2</sup> Acts xx. 27.

<sup>3</sup> Hosea iv. 6.

<sup>4</sup> Rom. x. 17.

<sup>5</sup> So called from "*credo*," "I believe," the first word in the Latin.

<sup>6</sup> "Ista verba per divinas Scripturas sparsa sunt: sed inde collecta et ad unum redaeta, ne tardorum memoria laboraret; ut omnis homo possit dicere, possit tenere quod credit,"—Aug. de Symbolo, ad Catech. 1.

<sup>7</sup> See Bishops Pearson and Burnet on the Creed, and Bingham's Ant. x. iii. 5. Dean Comber maintained the contrary opinion, following Ruffinus.

<sup>8</sup> Psalm xvi. 10. Acts ii. 27, 31. The word "*Hell*" in Saxon, signifies a concealed place—from "*hil*" to *hide*, חִסֵּי in Hebrew, and *ἀδης* in Greek, have the same ambiguity. Here it must be the same as "Paradise," the place where our Saviour's spirit went, for the short interval between his death and resurrection, Luke xxiii. 43. It must be allowed, however, that the literal interpretation, is that which our Church originally held, See ch. xvi. B. Bishop Latimer's Sermons. Parker Society Ed. Vol. i. 231—236.

"in the holy Catholic Church,"<sup>1</sup> supposing it to mean a certain outward form of Church fellowship, out of which it is asserted by some that there is no salvation. But this expression ought, in all fairness, to be taken as meaning no more than the *universal* Church of Christ, consisting of all true Christians, of every age and nation, throughout the world;<sup>2</sup>—an idea as remote from exclusive bigotry as can possibly be conceived. The whole of this excellent formulary deserves our careful consideration, and will be found, when rightly understood, and cordially embraced, to be a valuable help to our devotional exercises;<sup>3</sup> bringing Divine truth before the mind in a very clear and distinct manner, free from the technicalities of system, and unfettered by artificial terms, of human invention; which, however useful and even necessary in their place, tend oftentimes to cramp the thoughts, and form a religion of sounds, rather than of living sentiments. In this venerable standard of Christian faith, the glorious objects of religious worship are presented to the soul, in the simple majesty of Scriptural statement; not merely for naked inspection, and assent of the intellect, but for devout, affectionate, and personal appropriation. God as *our* Father, Christ as *our* Saviour, and the Holy Ghost as *our* Sanctifier, are here set before us; that our faith may be strengthened, our hope animated, and our love inflamed, and made effectual in new and holy obedience. The Apostles' Creed is the food of the healthy and renewed soul, rather than the medicine of the sick; and is mainly occupied with the truths on which faith may rest with comforting assurance. Thus the eternal punishment of the wicked is implied, indeed, but not expressed in this ancient formulary.<sup>4</sup> [It is optional to use the above or] the Nicene Creed, a venerable formulary, of which the

<sup>1</sup> Calvin (Instit. B. iv. c. i. 2.) objects to the particle "in," joined to "believe," in this Article. But Bishop Pearson has well shown that there is no peculiar force to be attached to it.

<sup>2</sup> 1 Cor. i. 2. Eph. vi. 24. "The Church of Rome hath presumed to call itself the *Catholic Church*, which it no more is, than one diseased limb, though perhaps *the larger for being diseased*, is the whole body of a man." Archbishop Seeker.

<sup>3</sup> See Appendix F.

<sup>4</sup> See Appendix G.

greater part was drawn up at the council of Nice, held A. D. 325, under Constantine, the first Christian emperor, in order to examine and check the errors of the Arian heresy. This accounts for the more subtle distinctions made in this Creed than in the more simple and ancient formulary.<sup>1</sup>

## RESPONSES.

Having joined in making a common confession of faith, before engaging in prayer, the minister and people mutually address each other in those simple expressions of Christian sympathy and regard which follow:—the minister praying for the people, “The Lord be with you.”<sup>2</sup> and they for him, saying, “And with thy spirit.”<sup>3</sup> Then “all devoutly kneeling,” at the bidding, “Let us pray,”<sup>4</sup> they supplicate, in alternate petitions, the mercy and grace of God.<sup>5</sup> “When there is” indeed “such mutual love,” as these forms express, “and such joint prayers offered for each other, then,” (as the poet of our Church has beautifully observed) “the holy angels look down from heaven, and are ready to carry such charitable desires to God Almighty, and he as ready to receive them; and a Christian congregation calling thus upon God, with one heart and one voice, and in one reverent and humble posture, look as beautifully as Jerusalem, that is at peace with itself.”<sup>6</sup>

Having thus summed up our imperfect petitions in our Lord’s perfect pattern of prayer, which, like a radiant diamond, collects the dispersed beams of light in the mind, and reflects them around;—we respond, with a holy emulation,

<sup>1</sup> See Appendix II.

<sup>2</sup> Ruth ii. 4. 2 Thess. iii. 16.

<sup>3</sup> 2 Tim. iv. 22, “thy spirit,” i. e. “thyself”—as the Hebrew phrase signifies.

<sup>4</sup> See Appendix I.

<sup>5</sup> Called, from the Greek, the *Kyrie eleison*, or “lesser Litany.” It reminds us of those beautifully simple lines in the “Lamentation of a sinner:”

“Mercy good Lord! mercy I ask;

This is the total sum:

For mercy, Lord, is all my suit—

O let thy mercy come!” See Psalm cxxiii. 3.

<sup>6</sup> G. Herbert’s life, by I. Walton.

in the following versicles, principally taken from the Psalms,<sup>1</sup> and peculiarly helpful to awaken our attention, and refresh the languid flame of piety.

#### THE COLLECTS.

The same may be said of the Collects<sup>2</sup> so remarkable for brevity and comprehensiveness; that by means of short and frequent prayers, “our minds and affections may become more erect, close, and earnest by the oftener breathing out our hearty concurrence,”<sup>3</sup> in the final *Amen*. They consist generally of an address to God, adoring Him for His Divine perfections, and reminding Him of His gracious promises; to which we add one or more short but fervent petitions for temporal and spiritual mercies: concluding, with a distinct reference to Christ’s mediation, (which is thus kept continually in view<sup>4</sup>) and, not unfrequently, to the mystery of the sacred Trinity. On the whole, the Collects are full of Scripture, well digested, and in its due proportions, altogether forming a little body of theology, and breathing the purest spirit of true Christianity. In them precept and promise are everywhere united; thus displaying that complete harmony of the Christian character, in which affectionate confidence is combined with lowly self-abasement, and joyful hope with conscientious diligence, and ever-watchful perseverance in well-doing. Above all, Jesus Christ is conspicuous, as “the Alpha and Omega.”<sup>5</sup>—Christ, in the whole of His work and offices, His glorious person, and perfect example, as a complete and all-sufficient Saviour;—as dying for us, and working in us by His Spirit; as living

<sup>1</sup> Psalm lxxxv. 7. 1 Sam. x. 24, or 2 Kings xi. 12. Psalm xx. 9; cxxxii. 9; xxviii. 9. 1 Chron. xxii. 9, with Psalm lx. 11, and Exod. xiv. 14. Psalm li. 10. 11.

<sup>2</sup> The name Collect is of doubtful derivation: some referring it to the *collection* of the *people* in public worship: others to the *collecting* of various *petitions* into short forms of prayer; while it is more commonly supposed to be taken from their being *collected* out of the Scriptures. Bingham explains it of “the *recollection* or *recapitulation* of the preceding prayers,” Ant. xv. i. 4. See also Palmer’s Orig. Vol. ii. p. 37.

<sup>3</sup> Bishop Sparrow.

<sup>4</sup> John xiv. 6; xvi. 23. 24.

<sup>5</sup> Rev. i. 8. 11.

in Heaven to intercede for us, and coming again to receive us to himself, "that where He is, there we may be also."<sup>1</sup>

Thus, throughout the year, in regular order, some part or other of Christ's finished work is constantly set before us, as the attractive object of our faith and hope:—that so, His "love" continually "constraining us,"<sup>2</sup> we may "run with patience the race which is set before us, looking unto Jesus," all the way from the beginning to the end, as "the author and finisher of our faith."<sup>3</sup> But we shall have occasion to speak more fully on this subject, when we come to treat of the Festivals of the Church. Suffice it to add, that the Collects are, for the most part, of very ancient date, having been taken, with some alterations, out of the old service-books, used by the Greek and Latin Churches, in the times of Chrysostom, Ambrose, and Gregory the Great.<sup>4</sup>

Three Collects are appointed to be used in the Morning and Evening services; the first for the day, or preceding Sunday, the second for Peace,<sup>5</sup> the third, in the Morning, "for grace to live well," and in the Evening, "for aid against all perils and dangers." The four stationary Collects are very well adapted for family and private prayer, and may be profitably used in this way, especially by those who cannot spare much time for devotional exercises, and who have not an opportunity of uniting in daily public worship.

The Prayers for those in authority over us, the Clergy and people, and "for all conditions of men," as well as the "General Thanksgiving," have been gradually added to the service at its different revisions.

<sup>1</sup> John xiv. 3.

<sup>2</sup> 2 Cor. v. 14.

<sup>3</sup> Heb. xiii. 1, 2.

<sup>4</sup> See Milner's Church History, Vol. iii. p. 88. Palmer's Orig. Lit.

<sup>5</sup> In the morning, for *outward* peace, and deliverance from our enemies, (Psalm lix. 1,) and in the evening, for inward, spiritual peace, "which the world cannot give," in a good conscience, freedom from anxious fears, and a quiet mind (John xiv. 27. Luke i. 74, 75. Phil. iv. 7.) The pre-faces to these Collects are peculiarly beautiful and rich in evangelic truth. See John xvii. 3, and Rom. vi. 22. Phil. ii. 13.

## PRAYERS FOR THOSE IN AUTHORITY, &amp;c.

The Prayer for Rulers, was first added in the reign of Elizabeth, having before appeared, in a somewhat longer form, in King Edward's Primer.<sup>1</sup> In praying for our governors, we act in obedience to the plain command of the Apostle. Nor do we less consult our own best interests by so doing; as no other means can more conduce to our "leading a quiet and peaceable life in all godliness and honesty."<sup>2</sup>

How would peace and righteousness flow down our country, like a mighty stream, if all our people thus prayed for their governors, and all our rulers, in answer to our prayers, were "endued with the Holy Spirit, enriched with heavenly grace," and lived as the heirs of an "everlasting kingdom!"

## PRAYER FOR THE CLERGY.

The Prayer for the Clergy<sup>3</sup> and people is very excellent and instructive, and, brief as it is, abounds with truth both practical and experimental. The Church seems to call to mind the wonders which God wrought for her in the days of her youth; the season of Pentecostal influence, when Christ's "people were made willing in the day of his power," and arrayed "in the beauties of holiness from the womb of the morning."<sup>4</sup> And looking at the vast field which still lies open before her,<sup>5</sup> and considering the weakness of the instruments,<sup>6</sup> and the amount of labour required

<sup>1</sup> See Private Prayer for Sunday morning. Parker Soc. Ed. p. 393. it is taken out of Gregory's Sacramentary.

<sup>2</sup> 1 Tim. ii. 2. Comp. Jer. xxix. 7. "As the son of Syrach says, ch. x. 2. "As the Judge of the people is himself, even so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein." A good Josiah, Hezekiah, or David promote religion, and honesty, and the right worship of God among the people; but a Jeroboam, by setting up calves in Dan and Bethel, makes all the people sin."—Bishop Sparrow, Ration.

<sup>3</sup> So called from *κληρος*—a *lot*, either because they are peculiarly the Lord's, or because they were anciently chosen by *lot*. Acts i. 17, 25, 26, Gr.

<sup>4</sup> Psalm cx. 3. Comp. Acts ii. 1—7, 11; and vi. 7.

<sup>5</sup> John iv. 35.

<sup>6</sup> 2 Cor. iv. 7

for its cultivation, she bursts out into the sublime and solemn invocation—" *Almighty and everlasting God, [from whom cometh every good and perfect gift.]*" And then, in the spirit of Him who said—"Pray ye the Lord of the harvest, that He will send forth labourers into his harvest,"<sup>1</sup> and in obedience to the Apostolic injunction,<sup>2</sup> she proceeds to supplicate for "all Bishops and other ministers," "and the congregations committed to their charge, the healthful spirit" of Divine "grace;" that plentiful effusion of the Holy Spirit, which, like a refreshing "rain, may confirm God's inheritance, when weary"<sup>3</sup> of drought. And as neither Ministers nor their flocks can please God, in their several stations, without his constant support and assistance,<sup>4</sup> we pray that he would be pleased to "pour down upon them the continual dew of his blessing;"<sup>5</sup> which "as the small rain upon the tender herb, and as the showers upon the grass,"<sup>6</sup> may revive the energies of the soul,<sup>7</sup> and make the Church "like a watered garden;"<sup>8</sup> so that "the wilderness and the solitary place may be glad for them, and the desert may rejoice and blossom as the rose."<sup>9</sup> Nor is the close of this Evangelical prayer less worthy of our attention; in which we ascribe all the honour arising from ministerial success to God alone, for whose glory we plead, and for the increase of his kingdom, who is "our only Mediator and Advocate:"<sup>10</sup> who presents our imperfect petitions with acceptance to the Father, and perfumes our unworthy offerings with the incense of his prevailing intercession.<sup>11</sup>

## OCCASIONAL PRAYERS.

The Occasional Prayers and Thanksgivings deserve our attention, in this place, not only on account of their own intrinsic excellence, and appropriate character; but also

<sup>1</sup> Matt. ix. 38.<sup>2</sup> 2 Thess. iii. 1.<sup>3</sup> Psalm lxxviii. 9. Comp. Joel ii. 28. Psalm cxxxii. 16. Jer. xxxi. 14.<sup>4</sup> 2 Cor. ii. 16. Heb. xiii. 21.<sup>5</sup> Isaiah xxxii. 15. Hosea xiv. 5.<sup>6</sup> Deut. xxxii. 2. and 28.<sup>7</sup> Hab. iii. 2.<sup>8</sup> Isaiah lviii. 11.<sup>9</sup> Isaiah xxxv. 1.<sup>10</sup> 1 Tim. ii. 5. 1 John ii. i.<sup>11</sup> Eph. i. 6. Rom. viii. 34. Heb. vii. 25.

from the importance of such particular deprecation of Divine judgments, and acknowledgment of providential mercies.<sup>1</sup> But as they are seldom in use, they do not seem to require further notice in this brief compendium. The Thanksgivings were added in the reign of James I. The Prayers for Ember Weeks will be considered in a future chapter.

In this place, during the session of [Congress,] is added a Prayer for the Divine blessing on the great council of the nation. [Its substance] was originally drawn up in the reign of Charles the First, but received some alterations and additions at the accession of his son, Charles the Second.

We may observe, that the spirit of devout dependence upon God, as the author of all good, the fountain of all wisdom, and the giver of all national prosperity, which breathes throughout this prayer, is well deserving of attention; as well as that enlightened zeal for the glory of God and the welfare of mankind, founded upon the basis of true religion, which dictated the petition, “that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.”<sup>2</sup>

The “Collect for all conditions of men,” was added to the Prayer Book at the last Review. It is full of expansive Christian Charity, and is a kind of compendium of the Litany, in the stead of which it is used.<sup>3</sup> Here we are di-

<sup>1</sup> See 1 Kings viii. 33—37. The Prayers for Rain and Fair Weather, are in King Edward's First Book, after the Communion Service: the other four, for Death, War, and Sickness, were added, in the Second Book, at the end of the Litany; where the Prayers for the King, &c. were also placed, till 1661.

<sup>2</sup> What a comprehensive, scriptural, and truly charitable prayer! We desire universal *peace*, but upon the ground of sacred *truth*. We pray for public *happiness*, but only in connection with *religion* and *piety*. We ask for *justice* to all parties, but such as regards their highest and best interests—justice to their *souls*. And this, not upon the sandy foundation of *expediency*, and the *popular will*, but of *eternal truth*; that by the godly union of Church and State, these blessings may be *established* for ever. Happy the nation whose legislators prosecute their labours under the hal-  
lowing influence of such a prayer as this! “O si sic omnia!”

<sup>3</sup> Some are of opinion that this prayer, and the General Thanksgiving, were only intended to be used *occasionally*. See Walker's Elem. Lit.



rected to pray, not only for all Christians, but for all mankind;<sup>1</sup> that they may be converted to the faith of Christ, if now strangers to his name, or enemies to his truth; and may thus be made partakers of his great salvation.<sup>2</sup> “More especially we pray for the good estate of the Catholic Church,”<sup>3</sup> that is, “all who profess and call themselves Christians,” that they “may be led into the way of truth,” “as it is in Jesus,”<sup>4</sup> by the “guidance and government of God’s Holy Spirit;”<sup>5</sup> and being thus delivered from dangerous heresy and soul-destroying errors, may “hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.”<sup>6</sup> The earnest intercession for “the afflicted in mind, body, or estate,”<sup>7</sup> must not be unnoticed; as beautifully expressing the sympathy, which all the members of Christ’s body ought to feel one for another.

And here the Church has provided us with an opportunity, (the neglect of which may well reprove our remissness,) for bringing our individual trials before the Lord’s people, when assembled in His presence, and engaging the prayers of the faithful in our behalf. Surely every true Christian will highly value such an invitation to make known our wants to, and pray for one another.<sup>8</sup> Thus also God is especially honoured, many being led to glorify him for the mercies which they have helped to obtain.<sup>9</sup> An opening for this due return of praise for benefits thus received, is afforded us in the General Thanksgiving; an opportunity, alas! which is in little request at the present day of lukewarm prayers, and still more neglected thanksgivings. Might not our Blessed Lord address to many amongst us that humbling question, “Were there not ten cleansed, but where are the nine?”<sup>10</sup>

<sup>1</sup> Acts xvii. 26. 1 Tim. ii. 1—4.

<sup>2</sup> Psalm lxvii. 1, 2.

<sup>3</sup> Psalm cxxii. 6—9.

<sup>4</sup> Eph. iv. 21.

<sup>5</sup> John xiv. 16, 17; xvi. 13. Rom. viii. 14. 1 John ii. 18—27.

<sup>6</sup> Eph. iv. 1—3, 15. 1 Tim. iii. 9. 2 Tim. ii. 19. Wheatly informs us that other petitions, for particular objects, originally preceded the “finally,” which now appears rather out of place.

<sup>7</sup> Heb. xii. 3. Comp. Rom. xii. 15. 1 Cor. xii. 25—27.

<sup>8</sup> James v. 16.

<sup>9</sup> 2 Cor. i. 11.

<sup>10</sup> Luke xvii. 17.

## GENERAL THANKSGIVING.

The General Thanksgiving, as its name imports, acknowledges the mercies of God not only to ourselves, but to all men; even those who know not how to return thanks for themselves, being unacquainted with the Saviour, the only way of communication between the Divine Being and his fallen creatures. For “the Lord is good to *all*, and his tender mercies are over all his works.”<sup>1</sup> Surely it is comely to praise God “the Father of mercies, and the God of all comfort;”<sup>2</sup> not only for “all the blessings of this life,” in which his “Goodness and loving kindness” daily and hourly appear; “but, above all, for that inestimable love” displayed “in the redemption of the world by our Lord Jesus Christ; for the means of grace” here, “and for the hope of glory” hereafter.<sup>3</sup> What a comprehensive summary of Divine mercies, all centering and completed in the person and work of our incarnate Emmanuel; without whose redeeming love no earthly benefits can do us good, or excite our grateful praise!<sup>4</sup> And, considering our proneness to forget the Author of our blessings, how suitable is the prayer which follows:—“We beseech thee, give us that *due sense* of all thy mercies, that our hearts may be unfeignedly thankful.”<sup>5</sup> And, lest we should suppose, that when we have joined in the language of thanksgiving, we have done all that is required of us; we further pray, that we may be enabled to “shew forth God’s praise not only with our lips, but in our lives; by giving up ourselves to his service, and walking before him in holiness and righteousness all our days.”<sup>6</sup>

Here let us pause to observe, that in these forms, and especially in the two last, we are evidently supposed to be sincere in our profession of religion, and devout in its exer-

<sup>1</sup> Psalm cxlv. 9. Comp. 1 Tim. ii. 1.

<sup>2</sup> 2 Cor. i. 3.

<sup>3</sup> Psalm ciii. 1—5. Eph. i. 3. Col. i. 12—14, 27. 1 Peter i 3, 4.

<sup>4</sup> John i. 16. 2 Cor. ix. 15.

<sup>5</sup> Psalm cxix. 7.

<sup>6</sup> Rom. xii. 1. “That we shew” seems to be an error of the press; old editions having “that we *may* shew.”

cise. We must ourselves have experienced something of the life and power of it in our own souls, before we can consistently pray that others may partake of it: or can give God our "humble and hearty thanks" for his love to us and our fellow creatures. How, on any other ground, than that of true repentance and lively faith, can we speak with meaning of "loving kindness," which otherwise we have never felt, of "means of grace" which we have never valued, or of "the hope of glory" which we have never realized or enjoyed? This is, indeed, a solemn consideration, and should suggest the deepest and closest self-examination. We may easily mock God, and become confirmed hypocrites in our acts of religious worship, before we are well aware of our danger. But how offensive to a holy and heart-searching God must such profane mockery be! Let us, then, seek earnestly the gift of the Holy Spirit, to enable us to "worship God in spirit and in truth,"<sup>1</sup> for "the Father seeketh such," and such only, "to worship him."<sup>2</sup>

The above remarks are equally applicable to "the prayer of St. Chrysostom," taken out of his Liturgy,<sup>3</sup> which closes our daily supplications. Here we acknowledge the assistance of Divine grace<sup>4</sup> in having been enabled "with one accord to make our common" or united prayer: language which must condemn those who have been careless and inattentive during the greater part of the service. We then remind the Lord Jesus (for to him this Collect seems especially addressed, though not, perhaps, exclusively) of his gracious promise that "when two or three are gathered together in his name, he will be in the midst of them;" and give them this assurance of his presence and communion, by "granting their requests."<sup>5</sup>

How comforting the persuasion! As a devout writer has well observed:—"Perhaps we are but few at Common

<sup>1</sup> 1 John iv. 24.

<sup>2</sup> Verse 23.

<sup>3</sup> Composed about A. D. 400.

<sup>4</sup> Heb. xii. 28.

<sup>5</sup> Matt. xxviii. 19, 20. 1 John v. 14, 15. Comp. Exod. xx. 24.

Prayer; but since we come as his disciples, to ask in his name alone, we are sure that Jesus is among us, and hears our prayers. And, oh! whom would it not move to lay aside all needless impediments, and come to prayers, when we are sure to meet the Lord Jesus there?"<sup>1</sup> Having this confidence towards God, we humbly, yet earnestly, plead for the fulfilment of his promises, "as may be most expedient for us."<sup>2</sup> We leave to his supreme wisdom and sovereign will, to determine how far our particular requests are suitable to be answered; knowing that he will "regard the hinge of our desire;"<sup>3</sup> and that all will be well with us for time and for eternity, so long as we obtain infallibly "the knowledge of his truth in this world, and in the world to come life everlasting."<sup>4</sup>

The whole service concludes with a benedictory prayer, taken from Scripture, which well supplies the place of the solemn blessing pronounced of old by the High Priest, before the congregation of the children of Israel was dismissed.<sup>5</sup> How much is contained in these sacred words, too often heard and repeated with scarcely any sense of their import! "The grace of our Lord Jesus Christ!"—all that we receive from the Father through him; the gift of justification and sanctification; the fruit of his life, death, resurrection, and intercession; the merit of his atoning blood, and imputed righteousness.—"The love of God;"—all that peculiar favour and regard which is bestowed upon the "elect people of God,"<sup>6</sup> his adopted children, whom he has "chosen before the world,"<sup>7</sup> to be the objects of his love and care to all eternity; to love, serve, and enjoy him for ever.—"The

<sup>1</sup> Dean Comber.

<sup>2</sup> Matt. xxvi. 39. 1 John v. 14, 15.

<sup>3</sup> "Tu alte consulens, et exaudiens cardinem desiderii ejus." Aug. Con. l. v. c. 8. Comp. 2 Cor. xii. 8, 9.

<sup>4</sup> 1 Tim. ii. 8. Rom. vi. 23.

<sup>5</sup> Comp. 2 Cor. xiii. 14. with Numb. vi. 23—27. Wheatley well remarks that this is a *Prayer* rather than a *Blessing*; and so it is termed in the Rubric before the Prayer for the Queen. Bishop Sparrow maintains the opposite view; but he confounds it with the Benediction at the end of the Communion office. We may add that the words of the text are changed, from the *second* person, to the *first*, to give it the form of a prayer.

<sup>6</sup> Catechism.

<sup>7</sup> Eph. i. 4.

fellowship of the Holy Ghost ;”—all the illuminating, sanctifying, comforting, and sustaining influences of the Holy Spirit ; without whom we can neither pray aright, profit by the word preached and heard, nor carry into practice and real life, the impressions of duty made upon our minds in the season of religious worship. To the Father, therefore, the Son, and the Holy Ghost, the one God of the Bible, into whose Triune name we were baptized,<sup>1</sup> and by whose power and conjoint operation we are saved, the Church solemnly commends us and each of her children. May we all lay up this sacred blessing in our hearts, and abide under its influence ! May the “shadow of the Almighty”<sup>2</sup> overspread and rest upon our souls ! And may we thus be enabled to live in constant communion with the Father, through the Son, and by the Holy Spirit ;<sup>3</sup> and in the exercise of Christian love one towards another !

<sup>1</sup> Matt. xxviii. 19. “*in the name,*” εἰς τὸ ὄνομα.

<sup>2</sup> Psalm xci. 1.

<sup>3</sup> Eph. ii. 18.

## APPENDIX.

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A. [PAGE 48.]

It appears from a notice prefixed to the Prayer-Book, that our Church designed this service to be used every day in the families of the Clergy, if not publicly in the Church, unless they should be hindered by "sickness or some other urgent cause."¹ It may be doubted whether it is practicable to restore the Daily Public Worship of God, in every Parish, at the present day: but it is surely to be lamented that the Morning service is now so very rarely celebrated during the week; or, at least, so very thinly attended. Can it be thought that the invitation to "hear God's word, and to pray"² with the minister, is so slight a matter, or so unimportant to the soul's good, that "all, with one consent, should begin to make excuse?"³

Nor is the plea arising from want of time, so entirely unexceptionable as some may, at first sight, suppose. Bishop Hooper, observing the greater diligence of mass-going Papists, than of prayer-going Protestants, in his time, adds, "But my faith is, that both master and servant shall find the advantage they gain thereby at the year's end, though they hear morning sermon, and morning prayer every day of the week."⁴

¹ Preface to Prayer Book. George Herbert had daily Prayers at Bemerton, morning and evening, besides his Family Prayers; and drew the greater part of his Parishioners to accompany him. See Life prefixed to Poems. Camb. 1635. Do. by I. Walton, and "Country Parson."

² Preface.

³ Luke xiv. 18.

⁴ Father's of English Reformation, Vol. v. 211. "'T is the fashion now a days to neglect the "*Prayers*," when there is no *Sermon* afterwards; but there is a grievous mistake here." Crowdy's Village Dialogues, p. 51. published by Nisbet. A valuable work for circulation, notwithstanding some bitterness against Dissenters, which lessens its usefulness.

At the same time, since it is evident, that a large majority of the people are "reasonably hindered" from a regular attendance at the usual hours of public worship; it is highly desirable that week day evening services should be regularly frequented by increasing numbers of the community; and this attendance is one of the best proofs of a really healthy state of spiritual feeling, and earnestness of mind in the service of God: as it is an indication, however imperfect, that we do not "offer to the Lord that which costs us nothing."¹

But as all cannot attend public worship, and as the daily service is too long to be used in private by those who have many urgent engagements to occupy their time; it may be acceptable to some of our readers, to be reminded that other forms of Prayer have been published by Royal authority,² and recommended to the use of members of the Church of England "in private houses." And although, through change of circumstances, and antiquity of style, they may not be considered altogether suitable to modern times; yet the scriptural simplicity, humble assurance, and fervent piety which pervade these compositions, cannot fail, we hope, to make them interesting and helpful to spiritually-minded Christians.

As it would take up too much room to quote these Prayers at full, we merely add one as an example, directing the Reader in the Note to the works where the originals may be found.³

"A GODLY PRAYER TO BE SAID AT ALL TIMES."

"Honour and praise be given to thee, O Lord God Almighty, most dear Father of heaven, for all thy mercies and loving-kindness showed unto us, in that it hath pleased thy gracious goodness, freely, and of thine own accord, to elect and choose us to salvation, before the beginning of the world; and even like continual thanks be given to thee for creating us after thine own image, for redeeming us with the precious blood of thy dear Son when we were utterly lost, for sanctifying us with thy Holy Spirit in the revelation and knowledge of thy holy word, for helping and succouring us in all our needs and necessities, for saving us

¹ 2 Sam. xxiv. 24.

² This must be limited to those of Edward VIth's reign.

³ Edward VIth's Primer contains Prayer for private use; but the Prayers specially alluded to, are found at the end of the Old Version of Psalms, appended to Barker's and Pitt's Bibles. The two latter Prayers for Evening, "and "to be said at all times," are in Bull's Prayers, Parker Society Ed. pp. 50, 147.

from all dangers of body and soul, for comforting us so fatherly in all our tribulations and persecutions, for sparing us so long, and giving us so large a time of repentance. These benefits, O most merciful Father, like as we acknowledge to have received them of thy only goodness ; even so we beseech thee for thy dear Son Jesus Christ's sake, grant us always thy Holy Spirit, that we may continually grow in thankfulness towards thee, to be led in all truth, and comforted in all our adversities. O Lord, strengthen our faith, kindle it more and more in ferventness and love towards thee, and our neighbours for thy sake. Suffer us not, most dear Father, to receive thy word any more in vain : but grant us always the assistance of thy grace and Holy Spirit, that in heart, word, and deed, we may sanctify and do worship to thy name, help to amplify and increase thy kingdom, and whatsoever thou sendest, we may be heartily well content with thy good pleasure and will. Let us not lack the thing, O Father, without the which we cannot serve thee ; but bless thou so all the works of our hands, that we may have sufficient, and not be chargeable, but rather helpful to others. Be merciful, O Lord, to our offences ; and seeing our debt is great which thou hast forgiven us in Jesus Christ, make us to love thee, and our neighbours so much the more. Be thou our Father, our Captain, and Defender in all temptations, hold thou us by thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honour of thy holy name, through Jesus Christ our Lord and only Saviour. So be it. Let thy mighty hand and outstretched arm, O Lord, be still our defence ; thy mercy and loving-kindness in Jesus Christ thy dear Son, our salvation ; thy true and holy word, our instruction ; thy grace and Holy Spirit, our comfort and consolation, unto the end, and in the end. So be it. O Lord, increase our faith." [This note, although not applicable to our Church, is retained, as a fuller explanation of our Author's views, than the text affords.]

B. [PAGE 50.]

The "*Rubrics*" are so called, because such notices were written in the old service books in *red* letters. It is important that the directions which they contain should be duly attended to by the congregation, as well as the minister ; not only for the sake of preserving a becoming order and regularity in the worship of God, but also for the purpose of keeping up the spirit of the service in our own minds ; which are often more influenced by these outward, and apparently trifling circumstances, than

many are aware. For, while a merely formal observance of the letter of Divine ordinances, and resting in outward rites, is hateful hypocrisy, or gross superstition, a delusion most diligently to be guarded against; yet a careless irreverence of behaviour, or a slothful negligence of spirit and demeanor, are alike disgraceful to our religious profession, and injurious both to ourselves and our fellow-worshippers.

At the same time, to avoid mistake and dangerous misconstruction, the writer would observe, that a servile adherence to the letter of the Rubric, when superseded by established and recognized ecclesiastical custom, is the very worst way of attaining the spirit of the appointment;—the end of which is well expressed in the Apostolic rules—"Let all things be done *to edifying—decently, and in order.*"¹

C. [PAGE 53.]

Augustine asks, "How can they say 'Our Father,' who are not yet born?" (De Symbolo, § 15.) So also Theodoret, "This prayer we do not teach the uninitiated, but the initiated (baptized.) For no uninitiated person can dare to say, 'Our Father,' not having yet received the gift of adoption. But he who has obtained the gift of Baptism calls God Father, as being accounted among the sons by grace." (Ep. 82.) So also Chrysost. (Hom. xx. in Matt. and Hom. ii. in 2 Cor. See Bingham's Antiq. B. x. c. v. This was, no doubt, an early corruption of the Scriptural truth that the language of child-like confidence can only be used by those who are reconciled to God by Jesus Christ, and have received the pardon of sin, of which Baptism is a pledge.

D. [PAGE 58.]

A correction must be made on account of the Apocrypha, out of which the First Lessons are taken, on the week-days, during a part of the year. Sincerely does the writer desire to have this blemish removed from our service:—for, although it be admitted that some parts of these writings are well worthy of study; yet none of their contents ought to be placed on a level (even by implication) with the *Word of God*. See Article VI. With respect to the Proper Lessons a degree of discretionary power seems to be lodged with the minister, which may be exercised, with much advantage, in substituting the Canonical Scriptures for the Apocryphal book. See Admonition to the second Book of Homilies.

¹ 1 Cor. xiv. 26, 40.

Also Apb. Abbott's judgment on this matter, in *Strype's Annals*, Vol. i. p. 402.

By the unhappy introduction of the Apocrypha into the daily lessons, in conformity with ancient usage, several interesting and valuable portions of inspired Scripture have been excluded. We may just mention, the second book of Chronicles, so replete with historical interest, and spiritual instruction; and a large part of the sublime and evangelical prophecy of Ezekiel. Surely the restoration of these precious fragments of Divine truth to their place in the annual course, would be a Reform, most devoutly to be wished for, and most easily accomplished.

E. [PAGE 60.]

Only some parts of the Revelations are read on the saints' days, and in the Epistles. Might not this deeply interesting, though deeply mysterious book, on the perusal of which a peculiar blessing is promised to attend,¹ be introduced, with much propriety, during the season of Advent?²

F. [PAGE 64.]

The Creed, though not a prayer, may very profitably be used at our daily devotions. Thus it was extensively employed, not only by the ancient Church, but by the Reformers. Augustine thus recommends it to his candidates for baptism. "Call your faith to mind, look into yourself:—let your Creed be like a looking-glass to you. See yourself there, whether you believe all that you profess to believe, and rejoice daily in your faith. Let this be your riches, the daily clothing of your mind. Do you not dress yourself when you arise? So by recollecting your Creed, clothe your mind, lest forgetfulness uncover it, and you remain naked. We are clothed with our faith. Faith is both clothing and armour. A coat to cover us from shame, a coat of mail to protect us against adversity." (Serm. lviii. ad competentes.) See Bp. Sparrow's *Rationale* for some lively and pertinent observations on the believer's daily use of the Creed.

G. [PAGE 64.]

In repeating the Creed we *stand* "by this gesture signifying our readiness to profess, and our resolution to adhere and stand

¹ Rev. i. 3.

² The Council of Toledo, A. D. 633, appoints the Apocalypse to be read between Easter and Pentecost. Bingham, xiv. iii. 3.

to this holy faith." (Bp. Sparrow.) It is repeated by the people along with the minister, to intimate that it is every one's profession made before God and his Church.

The custom of repeating the Creed with the face towards the *East*, though defended by respectable authors, appears to be of very doubtful origin. The ancient Christians were, indeed, in the habit of *praying* with their faces towards the East;¹ as did the heathen also:² and the holy places in the heathen temples were situated towards that quarter;—an instance of which may still be seen in a Druidical temple near Keswick. But this idea of superior sanctity belonging to that quarter of the heavens, is not only unwarranted by Scripture, but decidedly opposed to the spirit of our blessed Lord's decision in a similar case:³ and we may add, that it is the reverse of the authorized practice of God's ancient people;—who were *commanded to turn their backs upon the East* in their solemn worship."⁴

H. * [PAGE 65.]

By substituting the word *ὁμοιον* "of a *similar* substance," for *ὁμοουσιον* "of the *same* substance," the Arians attempted by "the subtle introduction of but one *jot* of written error, to let in the whole alphabet of heresy."

Archbishop Secker observes, that "the words '*Light of Light*,' intimating that the Divine nature of Christ is from the Father (Heb. i. 3,) as light is from the sun, or as one light, without diminution of itself, kindles another, were intended for some imperfect illustration, (and doubtless a very imperfect one it is, and any other must be,) of his mysterious generation."

The articles of this Creed, from "whose kingdom, &c." to the end (excepting the words, "I believe in the Holy Ghost,") were added to it by the authority of the second general council at Constantinople, A. D. 381,⁵ chiefly intended to meet the heresy of the Macedonians, who denied the Divinity of the Holy Ghost. (Hooker Ecc. Pol. v. 52.) But the expression, "*and from the Son,*" was not inserted till the middle of the Fifth Century, by the Western Church; and was the unhappy occasion of the schism between the Greek and Latin Churches."

¹ Tertullian, Apol. c. 16. Clem. Alex. Strom. 7. Orig. De Orat. Dom. 21. Quest. ad Orthod. Resp. 1118.

² Virg. Æn. viii. 68, 69, and Adam's Rom. Antiq.

³ John iv. 20—24.

⁴ Ezek. viii. 16. See Rev. T. Scott's excellent comment on this place.

⁵ See Archbishop Usher, De tribus symbolis.

The words "*Lord, and giver of life,*" τὸν Κύριον καὶ ζωοποιόν, seem taken from 2 Cor. iii. 18, and 6, and express two different attributes of the Holy Ghost.

I. [PAGE 65.]

"*Let us pray !*"—These words are often used in ancient Liturgies, and are an excitation to prayer, to call back our wandering, and recollect our scattered thoughts, and to awaken our devotion, bidding us mind what we are about : namely, now when we are about to pray, to pray indeed, that is, heartily and earnestly. The Deacon in ancient services was wont to call upon the people often ἐκτενῶς δεηθῶμεν, '*Let us pray more vehemently ;*' nay, ἐκτενέστερον, '*still more vehemently.*' And there is none of us but must think it needful thus to be called upon and awakened ; for thoughts will be wandering, and devotions will abate and scarce hold out to the prayer's end, though it be a short one ; so that well said the old hermit, (whom Melancthon mentions in his discourse on Prayer,) '*There is nothing harder than to pray.*'"—Bp. Sparrow's *Rationale*.

CHAPTER IV.

THE LITANY.

THE use of a "Litany," or "general supplication," has prevailed in the Church from the earliest ages.¹ Originally intended for seasons of special calamity, it grew up into a regular form of public worship, and as such, was adopted by our Reformers; not indeed, as now is usual, to be added to the Morning Prayer, but designed to be used on Sundays, Wednesdays, and Fridays, at some intermediate time between the Morning and Evening services.²

Whether we consider the spirituality, variety, or comprehensiveness of its petitions, the Litany must be allowed to stand in "the very first rank of uninspired compositions."³ Where, indeed, can a prayer be found, all things considered, like this? Rich in scriptural allusion, deep in religious truth, full of Divine unction and power; earnest, impassioned, and importunate; yet chastised, simple, and modest in its language; and beautifully combining filial confidence with reverential awe; this unrivalled form of prayer has ever been dear to the hearts of pious Episcopalians,⁴ whose

¹ See Hooker's Ecc. Pol. v. 41. The Litany of Gregory the Great, from which ours is principally drawn, is about 1250 years old. The Latin Litanies are full of Invocation of Saints; and have been so ever since the eighth century.—Palmer. ² See Appendix A. ³ R. Hall.

⁴ When George Herbert on his death-bed, was asked by a Clergyman, whom he requested to pray with him, "What prayers he should offer up with him?" His answer was, "O, sir, the prayers of my mother, the Church of England; no other prayers are equal to them. But at this time, I beg of you to pray only the *Litany*, for I am weak and faint."—Life by I. Walton.

The follower of Jesus will not disdain the testimony of one of his "little ones," in addition to that of the illustrious Herbert; and will

earliest associations of sacredness have gathered around it, and who have here found a response to every awakened feeling, and an echo to every longing desire of their prayerful souls.

The Litany may be regarded as consisting of four parts, —Invocation, Deprecation, Intercession, and Supplication. In the first, we address the Three Persons of the blessed Trinity separately and together. This method has no exact model in the Scriptures; but although we are taught generally to address our prayers to the Father, through the Son, and by the Holy Spirit;¹ yet we are not without many instances in the Word of God, of acts of worship addressed to God the Son,² and some also to God the Holy Ghost.³ Besides, as we are here addressing God as “miserable sinners,” and imploring the Divine mercy in that character, there is a peculiar appropriateness in this solemn application to each person separately; inasmuch as we have not only sinned against our “Heavenly Father’s” laws, but have slighted our Redeemer’s love,⁴ and “grieved” if not “done despite to the Spirit of grace.”⁵

Then follows the second part of the Litany, which consists of *Deprecation*, or prayer for deliverance from evil. Each petition, along with the following response, forms a separate prayer, in which we are called upon to join. The

observe in the child of seven years old, the same simplicity of mind, and soundness of spiritual judgment which distinguished that truly Christian poet. “I do love,” said she, “the service of the Church; no prayers express my heart so well.” This was with special reference to that petition in the *Litany*, “Have mercy on us, miserable sinners,” which she remarked, “particularly suited her.”—Memoir of Louisa W. Mortlock, by her father. London, 1837.

¹ John xiv. 6; xvi. 23, 24. Rom. v. 2; viii. 15, 26. Gal. iv. 6. Eph. ii. 18. Heb. iv. 15, 16; x. 19, 20.

² John xx. 28. Comp. v. 23. Acts vii. 59, 60; ix. 14. 1 Cor i. 2. 2 Cor. xii. 8, 9.

³ Ezek. xxxvii. 9. Rev. i. 4, 5. On Prayer to the Holy Spirit, see some valuable practical remarks in Mary Jane Graham’s Memoir, by the Rev. C. Bridges, pp 140—151.

⁴ Heb. vi. 6; x. 29.

⁵ Eph. iv. 30. Heb. x. 29.

first, "Remember not, Lord, our offences," &c. in Scriptural language,¹ earnestly pleads for God's mercy, (on the ground of His redeeming love,) and exemption from his just displeasure. This is followed by a variety of petitions against all manner of evil whether temporal or spiritual. "The crafts and assaults of the devil," "all blindness of heart; pride, vain-glory, and hypocrisy; envy, hatred, and malice, all uncharitableness,"² &c. &c." Such are a few of the soul's dangers here deprecated. Nor is the safety of the body overlooked, nor are the interests of our fellow-creatures forgotten. We pray also to be delivered "from lightning and tempest, from plague, pestilence, and famine; from battle and murder, and sudden death; from all sedition, privy conspiracy, and rebellion;"³ from all false doctrine, &c. &c.:" where again we return to spiritual dangers, arising from and connected with outward disorders; "heresy, and schism, hardness of heart, and contempt of God's word and commandment." These evils, we may observe, it was never more needful to watch and pray against than in the present day.

Some have objected to the petition against "sudden death," on the ground, that to the true Christian "to die is gain."⁴ But, it must be borne in mind, that, however much we may "desire to depart and be with Christ,"⁵ which, to the real

¹ Psalm lxxix. 5, 8. Marg. Joel ii. 17. From that divinely appointed Litany, where "the Priests, the ministers of the Lord," were commanded to "weep between the porch and the altar." In allusion to which, our Litany was anciently enjoined to be "said in the *midst* of the Church, at a low desk, called the '*Fall'd-stool*,'" (Wheally) as is still done in Cathedrals.

² It is instructive to notice the order and connection in this petition: "blindness of heart," and ignorance of ourselves, leading to "pride, vain-glory, and hypocrisy;" and these, again, breaking out into envy, hatred, malice, and uncharitableness."

³ In Edward the Sixth's Prayer-books, this suffrage was as follows:—"From all sedition and privy conspiracy, from the tyranny of the Bishop of Rome and all his detestable enormities, from all false doctrine and heresy, from hardness of heart," &c. The petition against *Poper*y was dropped in Queen Elizabeth's reign; those against "*rebellion*" and "*schism*" were added after the Restoration.

⁴ Phil. i. 21.

⁵ Phil. i. 23.

believer, is an event devoutly to be wished for in God's good time;—yet, in general, nature shrinks from a sudden separation, and we must be conscious that much remains to be done, both for ourselves and others; so that we may well adopt the prayer of the Psalmist, as applicable, though not exclusively or primarily, to this occasion;—"O my God, take me not away in the midst of my days;"¹—remove me not before the work of grace is complete in my soul, and without giving me an opportunity of glorifying thee in a dying hour; or by any awful stroke of sudden judgment, such as my sins may justly call down upon me.²

As we draw towards the close of this second part of the Litany, we address ourselves immediately to Christ. "By the mystery of thy holy Incarnation,³ &c." The fervour of the Deprecation swells and deepens as we advance. Can anything surpass the earnest simplicity, powerful energy, touching beauty, and devout spirituality of those thrilling words,—“By thine Agony and Bloody Sweat, by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord, deliver us. In all time of our tribulation; in all time of our prosperity in the hour of death, and in the day of judgment, Good Lord, deliver us?” Many are ready to seek God in a “time of tribulation;”⁴ but few, comparatively, consider the dangers and temptations of a time of prosperity. Yet, then it is that we are peculiarly in need of Divine protection and guidance. When “Jeshurun,” (the *upright* one,) “waxed fat, he kicked. Then he forsook God which made him, and lightly esteemed the Rock of his salvation.”⁵ We pray, therefore, that we may so live, as not to be afraid to die. That our

¹ Psalm cii. 24.

² 2 Sam. vi. 7. See Hooker, Ecc. Pol. v. 46.

³ [The entire Litany, with the exception of the first four petitions, would seem to be addressed to the “good Lord,” who had “redeemed us with his most precious blood.” See the petition beginning “Spare us, good Lord,” &c.]

⁴ Isaiah xxvi 16. Hosea v. 15,

⁵ Deut. xxxii. 15.

“latter end” may be with “the righteous,”¹ and we may find mercy of the Lord in that awful day of judgment.”²

We now come to the third division of the Litany, as above stated, “*Intercession* :”³ nor can we help observing how large, full, and comprehensive is the summary here afforded us. O! for a large heart to meet the demand thus made upon our Christian sympathy and benevolence.⁴ We want the spirit of that great and glorious Intercessor, our compassionate High Priest, who “can be touched with the feeling of our infirmities,”⁵ to enter with full and sustained energy of mind, and devotion of soul, into the wide field of intercessory prayer thus opened before us. Well, then, does the Church here direct our eyes to Him, our Pattern and Example, as well as our Patron and Advocate, who is “able to save to the uttermost, seeing He ever liveth making intercession for us.”⁶

Confessing our guilt and unworthiness as “sinners,” we proceed to supplicate Him in behalf of His “holy Church universal,” that it may be “ruled in the right way,” the way of sound doctrine, scriptural discipline, and holy living. From this general head we advance to particulars. According to Apostolic precept,⁷ we first pray for all Christian rulers and magistrates. We pray also that the ministers of religion may be enlightened, faithful, and zealous instructors of the people; both by precept and example, setting forth the truth of God’s Holy Word in a lively and edifying manner.⁸ For all *God’s* children of whatever order or rank in society they may be found. In short, we pray for all nations, that “unity, peace, and concord” may bind together the whole human family in brotherly love, and the fellowship of the Gospel of Christ.

Having offered up these prayers for others, we next include

¹ Numb. xxiii. 10.

² 2 Tim. i. 18.

³ 1 Tim. ii. 1.

⁴ 2 Cor. vi. 11.

⁵ Heb. iv. 15.

⁶ Heb. vii. 25.

⁷ 1 Tim. ii. 2.

⁸ Instead of the words “Priests and Deacons,” all our Prayer-Books, before the last Review, had “Pastors and Ministers of the Church.” The Scotch Liturgy, for “Priests” had “Presbyters.”

ourselves; and implore the Divine goodness to “give *us* a heart to love and fear God, and diligently to live after His commandments:” for godly fear cannot fail to lead to all holy obedience.¹ We pray also for a general “increase of grace,” by the fuller outpouring of the Holy Spirit,² producing a revival of true religion, and manifested by an increased attention to the Word,³ “receiving it with pure affection,⁴ and bringing forth the fruits of the Spirit.”⁵ We are next led to intercede for such as “have erred and are deceived,” by false doctrine, or corrupt practices;⁶—that they may be “brought into the way of truth,” by repentance and conversion.⁷ Then follow prayers for the weak, that they may be strengthened; for the distressed, that they may be comforted; for travellers that they may be preserved from danger; for the sick (especially for those who desire our prayers,) young children, prisoners, the fatherless and widows, and all the sons of poverty and affliction. Finally, we pray for “all men,”⁸ that they may partake of the mercy of God both here, and for ever. Nor do we omit to pray for our “enemies,” according to our Blessed Saviour’s direction,⁹ that God would “forgive them, and turn their hearts.” Having added a petition for the “fruits of the earth,” so necessary to the support of man and beast; we sum up all our requests for spiritual blessing in that comprehensive prayer, “That it may please Thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to Thy holy Word.” And now, as if the Church would have us “take heaven by force,”¹⁰ not with the “vain repetitions” of formal worship,¹¹ or the wild and fanatical exclamations of blind Idolatry;¹²—but with holy boldness and earnest importunity:—

1 Jer. xxxii. 40. Ezek. xxxvi. 26, 27.

2 Joel ii. 27. Acts ii. 17.

3 Acts ii. 37; xvi. 14.

4 Luke x. 39. James i. 21. 1 Peter ii. 2

5 Mark iv. 20. Gal. v. 22, 23. Eph. v. 9.

6 1 Cor. vi. 9, 10. 1 John v. 16.

7 2 Tim. ii. 25, 26.

8 1 Tim. ii. 1—4.

9 Matt. v. 44.

10 Matt. xi. 12.

11 Matt. vi. 7.

12 1 Kings xviii. 26.

one petition following another, like troop after troop—armies of prayers and tears—till mercy's gate is thrown open, and we enter in, and take possession of the kingdom.¹

And here, again we observe, with peculiar fitness, our attention is directed to the "Captain of our Salvation,"² the "Breaker who is gone up before us,"³ and has "opened the kingdom of heaven to all believers."—"O Lamb of God, that takest away the sins of the world,⁴ grant us thy peace.⁵ O Lamb of God, that takest away the sins of the world, have mercy upon us.⁶ O Christ, hear us, &c."⁷ Concluding with that shorter Litany, as it has been called, of the ancient Church, which was generally understood to be addressed to the Three Persons of the undivided Trinity;—"Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us."

The Lord's Prayer, like a bright jewel in the centre of a circle of pearls, now gathers up our petitions in one knot, as it were; and fastens them as with "a nail in a sure place."⁸ This perfect form of prayer is ever new, sweet, and refreshing to the simple, enlightened, and unprejudiced Christian. It presents the believer with a warrant for his faith, when he knows that he "asks according to His will,"⁹ who both taught us to pray, and presents our prayers with acceptance to the Father. It collects our desires in their proper order, and with redoubled force; as the scattered rays of the sun are collected in the focus of a burning-glass. We feel that we have God on our side, who "helpeth our infirmities,"¹⁰ and who pleads on our behalf; and can say with His holy Apostle Paul, "If God be for us, who can be against us? He that spared not His own Son, but delivered

1 "Coimus in coetum, et congregationem, ut Deum quasi manu facta precationibus ambiamus orantes. Hæc vis Deo grata est."—Tertullian, Apolog. 39. Hooker, Ecc. Pol. v. 24. (1.)

2 Heb. ii. 10.

4 John i. 29.

7 1 John v. 14.

10 Rom. viii. 26.

5 John xiv. 27.

8 Isaiah xxii. 23.

3 Mic. ii. 13.

6 Luke xvii. 13.

9 1 John v. 14.

him up for us all, how shall He not with him also freely give us all things?"¹

Again, deprecating God's merited displeasure,² and stirring up ourselves and one another to more fervent and continued *Supplication* ;³—we jointly offer up a devout prayer, expressing our humble confidence in the Divine mercy, and earnestly pleading for protection from danger, and deliverance in trouble, whether of body or soul. How beautiful and encouraging, and, at the same time, how scriptural is the opening of this Prayer ;—"O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful." This is the language of David, "Lord, thou hast heard the *desire* of the *humble* : thou wilt prepare their heart, thou wilt cause thine ear to hear."⁴ It is the language of simple, humble, yet strong faith :—faith in the word of Him who hath said, "To this man will I look, even to him that is poor, and of a *contrite* spirit, and *trembleth* at my word."⁵

The response which follows, ("O Lord, arise, help us, and deliver us, for thy Name's sake ;")⁶ is very awakening. The minister proceeds with another appeal to the Divine faithfulness, taken from the Psalms ; which seems to carry back the mind to the "olden time," the days of the Church's trial, and her glorious deliverance. "O God, we have heard with our ears, and our fathers have told us, the noble works that thou didst in their days, &c."⁷ What spirit-stirring words are these !—We seem to be listening to our godly forefathers recounting the triumphs of their faith, and the might of the right hand of the Most Highest. Inspired by a portion of their heroic constancy, and emboldened by the recollection of their experience, we join in the response ; "O Lord, arise, help us, and deliver us, for thine honour."

¹ Rom. viii. 31, 32.

² See Psal. ciii. 10.

³ The words "Let us pray," are here, by some, supposed to indicate a transition from one sort of prayer to another.

⁴ Psalm x. 17, for "humble," the margin has "afflicted."

⁵ Isaiah lxvi. 2. Compare lvii. 15, and Psalm li. 17.

⁶ Psalm xlv. 26 ; lxxix. 9.

⁷ Psalm xlv. 1.

Then, as if already anticipating the answer to our prayers, we burst forth into the noble Doxology, ascribing all praise to the Triune Jehovah. "Glory be to the Father, &c."¹ How much is all this in accordance with some of David's finest Psalms, where the sacred writer begins with expressions of the deepest abasement, and ends with the most joyous notes of praise.² We pass, as it were, in a moment, from the "depths"³ of conscious guilt, and the "prison"⁴ of affliction, out of which he cried for mercy and deliverance, to the mount of assurance, and the songs of the Redeemed.

After this temporary, but not unsuitable interruption, the pleadings for grace and mercy, which characterize the Litany, are continued, with renewed earnestness, in the short Responses, "From our enemies defend us," &c. "Graciously look upon our afflictions." "O Lord, let thy mercy be shewed upon us;"—"As we do put our trust in thee."⁵

Lastly, having prayed for deliverance from those "evils" to which our "infirmities" expose us, and which our sins have deserved;"—for increase of faith and hope in the midst of trouble; and for grace to live a holy life; which petitions we offer up in the name of "our only Mediator and Advocate, Jesus Christ:"—the Litany closes with forms of Prayer and Thanksgiving, which have been already considered.

¹ "It is here interposed like a gleam of sunshine breaking through a cloudy sky, or like a star of hope appearing for a moment in a black night of storms."—Rev. J. Bickersteth's "Guide to Litany," p. 11.

² Psalm vi. 8; xxii. 22; xxx. 5—11; lxxvii. 10, &c.

³ Psalm cxxx. 1.

⁴ Psalm cxlii. 7.

⁵ Psalm xxxiii. 21.

APPENDIX.

A. [PAGE 83.]

BEFORE the last Review in 1661, the Litany was designed to be a distinct service by itself, and was used in King Edward's, and Queen Elizabeth's reigns, some time after the Morning Prayer was over; the people being called together by the ringing of a bell. This custom (Wheatly informs us) was still observed in his time in some Cathedrals and Chapels, where Morning Prayer was read at six or seven, and the Litany at ten. Mr. Blunt, however, is of opinion that the present practice prevailed within the first century after the Reformation—*Sketch of the Reformation by the Rev. J. F. Blunt*, p. 217.

Might not this method be restored, with advantage, in some cases, shortening the services, and giving a pleasing variety to our public worship?

Wheatly observes that "Wednesdays and Fridays were the ancient Fasting-days of the primitive Church; the death of Christ being designed on the Wednesday, when he was sold by Judas, and accomplished on the Friday, when he died on the cross." The reason of its use on Sunday is obvious; viz. "That no day might seem to have a more solemn office than the Lord's Day."

CHAPTER V.

SUNDAYS AND HOLIDAYS, WITH THEIR COLLECTS AND APPROPRIATE SERVICES.

BEFORE we enter upon a more particular review of the principal Festivals of our Church, it may be well to make some general remarks on the character of the days thus appointed to be kept holy, and dignified with a separate and solemn service.

And first, in order and authority, of

THE LORD'S DAY.

The observation of a day of sacred *rest*, (which is the proper meaning of the Hebrew word *Sabbath*,)¹ is dated from the finishing of the works of Creation, in Paradise, when “God *blessed the Seventh day*, and *sanctified* it; because that in it he had rested from all his work which God created and made.”² How long it continued to be observed we have not the means of ascertaining; though it is conjectured, with seeming probability, that the weekly distinction of time was in use in the days of Noah; and, consequently, that the Sabbath was, at that era, not unknown.³ However, it is

¹ שַׁבָּת, σαββατον “cessation from labour,”—“day of rest,”—a name sometimes given to other festivals, as the “day of atonement”—(Lev. xvi. 31.) and the “Sabbatical year;” (Lev. xxv. 4.) sometimes it denotes a “week.” (Matt. xxviii. 1. 1 Cor. xvi. 2. Gr.)

² Gen. ii. 3.

³ Gen. viii. 10, 12. “The division of time into *weeks* extends from the Christian states of Europe to the remote shores of Hindustan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and northern barbarians;—nations, some of whom had little or no intercourse with others, and were not even known by name to the Hebrews.” (Horne’s Introduction, Vol. i. c. iii. s. ii. § 1.) A strong incidental proof of the institution of the Sabbath prior to the dispersion of Babel.

not unlikely, that during the sojourning of the Israelites in Egypt, the day of sacred rest had fallen into oblivion, and required to have its authority and obligation formally renewed.

Accordingly we find, that when the children of Israel were in the wilderness, at the time when the manna was given them, there seems to have been some doubt on this subject, which occasioned Moses to speak thus to the rulers of the congregation,—“This is that which the Lord hath said, To-morrow is the *rest of the holy sabbath* unto the Lord.”¹ This, be it observed, was previous to the giving of the law from Mount Sinai, and the language used on the occasion clearly shows that the distinction of days was known at the time, though the relative holiness of the Sabbath-day had probably been forgotten.² The *Fourth Commandment* places the sacred observance of the Sabbath among the principal moral duties enjoined by God upon His people. “*Remember the Sabbath-day to keep it holy.*”³ And the reason given in Exodus for its observation is one of universal force, as equally obligatory upon all mankind.⁴

It must not however be concealed, that some, in all ages, since the Apostolic times, have ventured to call in question the Divine authority of the Christian Sabbath, on the plea, that the *seventh* day no longer being observed, the old command has lost its force, and no new one has ever been given in its stead. Now, we think, that this argument loses sight of the important distinction, which exists, in the very nature of things, between a *moral* precept, and a merely *positive* ordinance of a ceremonial or ritual character. The Decalogue, or Ten Commandments, consisted principally of

¹ Exod. xvi. 23. It has been observed that the creative power of God rested from the production of manna *on the seventh day*, while on the sixth day, a double portion was provided, by a continual miracle. (V. 25—29.)

² Comp. verse 5, 22.

³ Exod. xx. 8.

⁴ V. 11. Compare, however, (Deut. v. 15.) where a motive peculiar to the Israelites is alleged,—but then, observe, with reference to a totally different point. (Ver. 11.)

moral laws, and, as such, is of perpetual obligation.¹ To distinguish it from the civil and ceremonial laws given to Israel, it was engraven by the "finger of God" on tables of stone,² and deposited in the "ark of the testimony;"³ and, in the New Covenant, it is still promised to be written by the Divine Spirit on "the fleshy tables of the heart."⁴

But the Fourth Commandment alone is of a *mixed* character, partaking partly of the nature of a ritual, and partly of a moral precept. The duty of worshipping God, there enjoined, is purely moral. Man must have some *time* for doing so; and God has fixed the particular proportion of time which he requires for this service, from the beginning of the world, with a special reference to the revealed order of His work of Creation. These general considerations, then, are of a permanent character, and admit of no change; but the particular *day* on which we ought to rest for the Divine worship, is a ritual appointment, and is capable of alteration, without impairing the authority or sacredness of the commandment.⁵ We admit, therefore, that the *seventh day Sabbath* is no longer to be observed. This was the Jewish Sabbath, and to retain it among Christians would be to keep up a part of that Mosaic law which is "done away in Christ."⁶ But we are not left to our own conjectures on this subject. Our Blessed Lord, during his earthly ministry, gave frequent indications of his design, as "Lord of the Sabbath," to make a change in the outward form of Sabbath

¹ See Art. vii. "No Christian man whatsoever is free from the obedience of the Commandments which are called moral." Matt. v. 17—20.

² Exod. xxxi. 18; xxxii. 16; xxxiv. i.

³ Exod. xxv. 21, 22.

⁴ Jer. xxxi. 33. Comp. Heb. viii. 10. 2 Cor. iii. 3.

⁵ "Albeit, this commandment of God doth not bind Christian people so straitly to the precise keeping of the seventh day, after the manner of the Jews:—yet, notwithstanding, whatsoever is found in the commandment appertaining to the law of nature, as a thing most godly, most just, and needful for the setting forth of God's glory, it ought to be retained and kept of all good Christian people."—Hom. xx. "Of the Time and Place of Prayer." See Hooker, v. 70. (9.)

⁶ 2 Cor. iii. 14. Col. ii. 16, 17.

observance, as prevalent among the Jews.¹ And, although there is no direct proof of any intention to alter the *day*, but only the *manner* of observing it; yet, as it was an elevation of the *moral* part of the commandment, at the expense of the mere *letter*, it was, at least, a step in that direction, and prepared the way for the change which was afterwards introduced. This change, probably in accommodation to their strong prejudices, and the weakness of his disciples, was not fully explained at the time; but the teaching and practice of his Apostles, after his departure, soon intimated its gradual establishment. Indeed, immediately after his resurrection on the *first day of the week*, that day seems to have been regarded as the *Christian Sabbath*; a day to be kept in special remembrance, by public assemblies for Divine worship, and participation of the Lord's Supper.² Consequently on this day our Lord twice met his disciples, when thus gathered together, on successive occasions, and manifested himself to them with words of heavenly benediction. And on it He fulfilled his promise of sending to them his Holy Spirit.³ From other parts of Scripture we learn, that the custom of meeting on "the Lord's day" was kept up generally among Christians; and St. John, in the Revelation, gives it that name, by which it is now most appropriately designated.⁴ We conclude, then, that the *moral* part of this fourth commandment still continues in full force, according to our Blessed Lord's own authoritative statement;—"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."⁵ A *seventh* portion of our time is as much due to God, as was that of Adam, Noah, or Moses. But instead of resting on the *seventh* day, with the Antediluvian and the Jew, we keep holy the *first* day of the week, a day on which a work was finished, more illustrious than that of Creation itself, the work of our Redemption.

¹ Matt. xii. 1—12. Luke xiii. 10—16. John v. 9—18; ix. 14.

² John xx. 19—26. Acts xx. 7. 1 Cor. xvi. 2.

³ Acts ii. 1.

⁴ Rev. i. 10. See Appendix A.

⁵ Matt. v. 19.

In confirmation of the above arguments, we may observe that the Apostle Paul, in the fourth chapter of his Epistle to the Hebrews, seems to allude to the change from the seventh to the first day of the week, when he says, "There remaineth a rest," (i. e. a *day* of rest. Margin, *keeping of a Sabbath*,)¹ "to the people of God. For he that is entered into his rest (Christ), hath ceased from his own works, (of Redemption), as God did from his (of Creation), when he instituted the first Sabbath."

But it may still be asked, Where is the difference between your observance of the Christian Sabbath and the Jewish? We answer, they differ considerably both in strictness of literal enactment, and in the severity of the penal sanction by which they are enforced. All kinds of work, with scarcely any exception, was forbidden to the Jews on their Sabbath, under pain of death.² Whereas, all works of *piety, charity, and necessity*,³ are in strict accordance with the spirit of the Christian Sabbath, and may be performed without scruple or hesitation by the enlightened Christian, who regards this holy day not so much as a restraint upon his liberty, as a blessed opportunity of glorifying God, and doing good to his fellow-creatures; in short, a beginning of heaven upon earth, a foretaste of eternal rest.⁴ But to attempt to revive the rigid severity of the Jewish Sabbath in a Christian age and country would, we conceive, be a returning to the legal spirit of the Mosaic dispensation, instead of following out that which our Blessed Lord both taught and exemplified.⁵ At the same time, great care, self-denial, and watchful self-examination must be exercised, lest the liberty of the Gospel should degenerate into licentiousness, and "an occasion to the flesh."⁶ The true spirit of Sabbath observance under

¹ Heb. iv. 9. σαββατισμος, not καταπαυσις as in the former verses, Comp. verses 1—11. See *Owen on the Hebrews*, where the above view of this difficult portion of Scripture is amply and fully vindicated. Bishop Poinet appears to allude to this passage in his Catechism.—Liturgies of Edward VI. Park. Soc. 515.

² Exod. xxxi. 14, 15. Numb. xv. 32—36.

³ Matt. xii. 5. "piety." 7, 9—13, "charity." 1—4, "necessity."

⁴ Heb. iv. 9.

⁵ See Page 96. (1)

⁶ 1 Cor. viii. 9. Gal. v. 13. 1 Peter ii. 16.

the new dispensation seems to be as completely, as it is beautifully, delineated in the words of the Prophet ; “ If thou turn away thy foot from the Sabbath, (so as not to trample upon its sacredness,) from *doing thy pleasure on my holy day*; and call the Sabbath a *delight*, the *Holy of the Lord*, *honourable*; and shalt honour him; not *doing thine own ways*, nor *finding thine own pleasure*, nor *speaking thine own words*: Then shalt thou delight thyself in the Lord, &c.”¹

“ It is not enough,” says a pious writer, who will not be suspected of enthusiasm, “ that we rest from the works of our calling, but our time must be employed in all such religious exercises as tend to the glory of God, and the salvation of our souls.”² To frequent the public worship of God with diligence, punctuality, and becoming reverence, though an important part of the duty of this sacred season, is by no means the whole of it. We must spend the remainder of the day in a consistent and suitable manner, in Divine meditation and prayer, in catechizing and instructing our families, in teaching the ignorant, visiting the sick, relieving the distressed, and contributing to the wants of the poor, according to our ability, with liberality and kindness.³ Even our relaxations among our friends, or at home, must be conducted on the same principle of glorifying God, by “ seasoning our discourse with prudent and profitable hints for the advancement of piety ; and taking care that no sourness and moroseness mingle with our serious frame of mind.”⁴ Nor must we forget that our servants, trades-people, and depend-

¹ Isaiah lviii. 13, 14.

² Nelson, “ Companion for Festivals.”

³ It is not intended to introduce a secularity of employment, even in the exercises of mercy, inconsistent with the more spiritual and appropriate duties of this sacred day. But as we may, and ought to contribute publicly, and privately, as occasion presents itself, to the wants of the poor, on the Lord's Day ; so a measure of active and self-denying exertion in visiting and relieving the necessitous, seems to be not only consistent with the sacredness of the season, but conducive to its due improvement. (1 Cor. xvi. 2. Matt. xii. 7; xxv. 34—40. 1 John iii. 16, 18, &c.) Of Sunday business and pleasure taking, the xxth Homily has an admirably pointed rebuke. “ These people are of two sorts,” &c.

⁴ Nelson, “ Companion for Festivals.”

ents must *rest* as well as we, nor are even our horses and cattle to be overlooked ; so that every practice, whether for gain or pleasure, which is inconsistent with this observance of the sanctity of the Lord's day, must be promptly and unflinchingly sacrificed and laid aside, as contrary to our duty to God and man.

In the public services of this sacred day, in addition to the usual Morning and Evening service, our Church has appointed special lessons to be read out of the Old and New Testaments,¹ the Litany to be used, and the Communion service, with a suitable Collect, Epistle, and Gospel.

But there is a further distinction of Sundays adopted by the Church, which we will now endeavour to explain.

When any subject of considerable extent has to be treated systematically and fully, it is necessary to divide it into portions, and then cause each part to pass under review in a regular order. This is the method of scientific teaching, nor is it less the result of practical experience. Thus, in explaining and enforcing the leading doctrines and duties of Christianity, the Church has arranged them in a series ; appropriating the consideration of certain fundamental truths to particular seasons ;—such as Advent, Christmas, Easter, and Whitsuntide ; and of certain duties, as of fasting and prayer, to Ash-Wednesday, Lent, the Ember and Rogation-days, &c. Thus, about half the year is occupied with specific subjects ; the other half is left open for the inculcation of more general, but not less needful, points of duty and practice.

By means of this simple arrangement is secured, as far as possible, a due attention to every fundamental article of religion ; for if the officiating minister should neglect his duty in this respect, the very title of the Collect for the day, will, in many cases, silently reprove him, and also remind his congregation of the culpable omission.²

¹ These were not added till the reign of Queen Elizabeth.

² It is not intended, however, that the above plan was entirely the result of design. It probably was so only in part. The more important Festivals of the Church have been handed down to us from the most remote anti-

HOLY DAYS.

In addition to this distinction of Sundays, the Church has appointed certain other days to be kept holy. These are of two classes; the first consisting of such days as refer to the leading events in the History of our Blessed Lord; the latter of such as are kept in remembrance of his Apostles and distinguished disciples, whose lives and deaths have been recorded in Scripture for our instruction and example.

OUR SAVIOUR'S FESTIVALS.

The design and use of this former class has been explained already, when treating of the distinction of Sundays. We cannot describe them better than in the words of our own ecclesiologist, Hooker:—"The rest of the days and times which we celebrate have relation all unto one Head. We begin therefore our ecclesiastical year," (according to the old computation from Lady-day,) "with the glorious *Annunciation* of his birth by angelical embassy. There being hereunto added his blessed *Nativity* itself; the mystery of his legal *Circumcision*; the testification of his true Incarnation by the *Purification* of her which brought him into the world; his *Resurrection*, his *Ascension* into heaven, the admirable sending down of his *Spirit* upon his chosen, and (which consequently ensued,) the notice of that incomprehensible *Trinity* thereby given to the Church of God."¹

Before we proceed to the consideration of the latter class, consisting of *Saints'-days*, more properly so-called, it may be well to anticipate an objection, which is commonly made

quity; so that there is every reason to believe that they were celebrated, (if not in the Apostolic age, of which we possess very scanty records;) yet in times very nearly approaching to it: so that, on this account alone, they call for the respect, and justly claim the devout observance of all right-minded Christians. Tertullian mentions *Easter* and *Whitsuntide*, as kept in his time, A. D. 200. (De Jejuniis. adv. Psych. c. 14.) Respecting the time of observing Easter there was a controversy in Polycarp's day between the Eastern and Western Churches; both sides alleging Apostolic usage. (A. D. 158. Euseb. b. v. c. 24.)

¹ Eccles Pol, v. 70. (8)

against Holy Days in general ;—namely, that such observations are opposed to the simplicity of the Gospel, and savour of Judaism, rather than of Christianity.

We allow, that the Apostle Paul reprov'd the Galatians for observing Jewish Feasts.¹ But this, we think, arose not from the sinfulness of the practice, which he had allowed to be indifferent, in the Epistle to the Romans,² but from the spirit which it manifested, and the principle upon which it was performed. These converts from heathenism were deceived by the superstitious notion, that the Jewish rites were necessary to be observed by Christians, in order to their perfection in holiness ; and that by such observances they would, in part at least, be justified.³ Against such a pernicious opinion, the zealous Apostle contends with all his might ; and particularly marks whatever in their conduct seemed to lean that way. Such was the case before us. But we are not thence to conclude rashly, that all festivals and holy-days of man's appointment are superstitious and vain. The Jews, we know, kept the feast of Dedication, in remembrance of the purification of the temple, a merely human appointment, which our Blessed Lord so far from censuring, himself honoured with his presence.⁴ Again, when the Apostle, writing to the Colossians, says, " Let no man judge you in meat, or in drink, or in respect of a *holy day*, or of the new moon, or of the Sabbath-days, &c."⁵ We think he must be understood in the same way ; namely, as guarding them against a return to the Jewish yoke ; not against all observance of holy-days and festivals whatever. The Sabbath-day" itself, we see, was not exempt from this condemnation, as far as respected the ceremonial observance of the *seventh* day. But the Lord's-day Sabbath still held its authority unimpaired by the Apostle's denunciation. Upon the same grounds we affirm, that this inspired statement does not affect the power of the Church to appoint feasts and fasts for public edification ; provided they be not too

¹ Gal. iv. 10

² Rom. xiv. 5, 6.

³ Gal. iii. 3 ; v. 4.

⁴ John x. 22.

⁵ Col. ii. 16, 17.

many, and so prove burdensome to the conscience, nor abused, as the Popish holy-days were, to superstitious purposes, and the grossest idolatry.

Not, indeed, that for a moment we would place the observance of a festival of human appointment on the same footing with a purely Divine ordinance. And if Holy-days are again perverted, as they have been, from their proper use, namely, the increase of piety, charity, and godliness, to become a handle of superstition and will-worship; substituting formal observances for the lively exercise of faith, love, and dependence on the Saviour's merits;—we doubt not but that the Apostolic warning, above given, may be justly applied to such an abuse of religious duties, as too plainly indicating the existence of a Pharisaical, self-righteous, and Judaizing spirit.¹

SAINTS' DAYS.

There remains to be considered the second class of holy, days, namely, those kept in commemoration of certain saints, or holy men, recorded in scripture, by whose labours the Christian Church was mainly established. Set forth in the Word of God as our examples in zeal and piety, faith and patience, humility and charity,—it seems right, that, as the doctrines of the Gospel have engaged our attention on days peculiarly appropriate to bring them before us as matters of *fact*;—so the practice of religion should be clearly set before our eyes, in living instances of its power; such as St. Paul presents us with, when he says, “Be ye *followers of me*, even as I also am of Christ.”² And again, “Brethren, be followers together of me, and mark them, which walk so, as ye *have us for an ensample*.”³ Christ himself is, indeed, our great pattern. But as, when the sun is set, the “lesser lights” of heaven shine forth to guide and cheer the wanderer on his way; so do these auxiliary examples of piety and virtue help, even by their less daz-

¹ See Appendix. B. [also note 1 on page 104.]

² 1 Cor. xi. 1.

³ Phil. iii. 17.

zling radiance, to direct and cheer the Christian pilgrim on his path to heaven; and oft remind him, that he must not be "slothful, but a follower of them, who, through faith and patience, inherit the promises."¹

These days also Hooker beautifully refers to Christ. "Forasmuch as we know that Christ hath not only been manifested great in himself, but great in other his saints also, the days of whose departure out of the world are to the Church of Christ as the birth and coronation days of kings or emperors; therefore, especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of *Christ glorified in them*, which had the honour to suffer for his sake, before they had age or ability to know him; glorified in them, which knowing him as Stephen, had the sight of that before death, whereinto so acceptable death did lead; glorified in those sages of the East, that came from far to adore him, and were conducted by strange light; glorified in the second Elias of the world, sent before him to prepare his way; glorified in those Apostles, whom it pleased him to use as founders of his kingdom here; glorified in the angels, as in Michael; glorified in all those happy souls, that are already possessed of heaven. Over and besides which number not great, the rest be but four other days heretofore annexed to the feast of Easter and Pentecost, by reason of general Baptism usual at those two feasts."²

We fully admit that Saints' Days have been, and are among the worst features of Popery. We utterly reject all such authority as that of Popish legends, and a spurious or doubtful antiquity. Indeed the saint-worship of Papal Rome is scarcely less heathenish than the demonolatry of their Pagan predecessors. Nor can we conceive a more awful curse to descend upon our own favoured land than the revival among ourselves of the superstitious observances of the middle ages.

¹ Heb. vi. 12. Comp. xiii. 17.

² Eccles. Pol. v. 70. (8)

If then the observance of Saints' Days in our Church has fallen into neglect, considering the tendency there is in some quarters to an indiscreet, if not superstitious, attachment to human ordinances, we are not anxious to see any forcible attempts made to restore their regular and uniform observance. But, at the same time, we cannot join in an idle clamour against those who, in compliance with the Rubric, observe these days in due order, and endeavour to improve them by a suitable and scriptural application of sound doctrine.¹

FASTS.

Religious fasting has been a frequent exercise of the people of God in all ages. The Israelites were divinely commanded to keep an annual day, on which they were to "afflict their souls,"² by mortification of their carnal appetites, and abstinence from ordinary and lawful indulgences. This was the only Fast appointed by Moses; but we read of many occasional acts of humiliation by prayer and fasting, performed by individuals in private, as well as others in public, by the whole nation. Of the former kind were the fasts of David,³ Daniel,⁴ and Nehemiah;⁵—of the latter, that of Joshua before Ai,⁶ of the Israelites of Shiloh,⁷ of Samuel at Mizpeh,⁸ of Jehoshaphat,⁹ Ezra,¹⁰ and many others. But beside these Fasts, the object of which was, not so much the subjugation of the flesh to the Spirit,

¹ [A unanimous voice exists in our Church, in favor of commemorating the leading facts in our Saviour's history, and of considering the fundamental doctrines of the Gospel, upon set days. But of however strong a defence the permission to her members by our Church to celebrate the lives and characters of a few Scriptural saints upon appointed festivals, may be susceptible, it yet seems to be a partial selection among a host of equals, and would appear, among its observers, to be a custom not desirable in its practical effects.] See Appendix C.

² It may be translated "*humble yourselves*," or "*subdue your desires*." פָּעַרְוּ אֶת־נַפְשֵׁיהֶם Lev. xvi. 29; xxiii. 27—32. Comp. Isaiah lviii. 3, 5.

³ 2 סָמ. xii. 16. Psalm xxxv. 13; lxix. 10.

⁴ Dan. ix. 3. Comp. x. 2, 3

⁵ Neh. i. 4.

⁶ Joshua vii. 6.

⁷ Judges xx. 26. Comp. 23.

⁸ 1 Sam. vii. 6.

⁹ 2 Chron. xx. 3.

¹⁰ Ezra viii. 21. See also Esther iv. 16. Jer. xxxvi. 9. Joel i. 14; ii. 12, 15. Zech. viii. 19.

as the expression of deep humiliation and sorrow for sin, and to avert the Divine displeasure on account of it: we meet with some remarkable instances of extraordinary abstinence from food, of a miraculous character, which preceded or accompanied some singular manifestation of the Divine presence, and unusually intimate and elevated communion with God. Such were the forty-days fasts of Moses,¹ Elijah,² and our Lord himself;³ which, though they cannot be an example to us, as being “out of the common rules of nature,” yet “surely they recommend the *thing* to us very strongly, to be practised in our measure.”⁴ Our blessed Lord’s fasting before He was tempted by the Devil, “demonstrates the utility of this practice, when accompanied by true Christian faith and love; and also the strength which it imparts to resist temptations, particularly such as he underwent,—to worldly and carnal lusts.”⁵ With reference to the forty-days’ fastings of Moses and Elijah, it has been observed, that “these three great fasters we find together glorious in Mount Tabor.”⁶ And, we may conclude, with a pious writer, “that they, who most resemble Christ in mortification and self-denial, shall be most favoured with spiritual views and refreshments.”⁷ But let us not forget to note the accompanying remark of the devout Bishop Hall: “Abstinence *merits not*—What are meats and drinks to the kingdom of God, which is, like himself, spiritual?⁸ But it prepares best for our good duties.”

To pass on to the Christian dispensation, we find that our Lord gave no positive precept on this subject. He openly censured the Pharisaical manner of fasting prevalent among the Jews,⁹ and declined laying upon his disciples a rigorous burden of outward service, which might prove a snare to

¹ Moses fasted forty days two several times. Comp. xxiv. 18; xxxiv. 28. Deut ix. 9, 18. ² 1 Kings xix. 8. ³ Matt. iv. 2.

⁴ Rev. Joseph Milner’s Sermon on “Duty and Uses of Religious Fasting.” ⁵ Ibid. Matt. iv. 3—10.

⁶ Bishop Hall’s Contemplations, B. vi. 1. Comp. Matt. xvii. 3.

⁷ Rev. J. Milner. Comp. Luke ix, 30, 31.

⁸ Rom. xiv. 17. 1 Cor. viii. 8.

⁹ Matt. vi. 16—18.

their weak consciences, and entangle them in the soul-destroying errors of self-righteousness and hypocrisy.¹ But he no more condemned the practice of Fasting, than he did Almsgiving, or Prayer, with which it is associated;² for it was not the thing itself, but its ostentatious abuse, which, in either case, fell under his just rebuke. And though he did not see fit to authorize any system of public fasting, he intimated that a time would come when its introduction would be both appropriate and helpful.³ Such a time, we know, did, ere long, arrive. Accordingly we find his Apostles adding fasting to their prayers, both public and private.⁴ With what holy severity of self-denial the Apostle of the Gentiles exercised himself this way, we may gather from his own confession—"in fastings often."⁵ Thus "he kept under his body, and brought it into subjection."⁶ For though none knew better than he that "all things were lawful for him, yet he would not be brought *under the power of any*;"⁷ so as to be the slave of his appetites, and not to be able to refrain, when requisite, from their indulgence. The same habitual self-denial, which he practised himself, he recommends to others. Thus married persons are advised to retire occasionally from each other's company that they may "give themselves," with less interruption, "to fasting and prayer."⁸

Having thus established the duty of religious fasting, we may proceed to consider its *use*. We have already seen that it was employed as a natural expression of humiliation for sin, and a means of averting the displeasure of God, and obtaining his forgiveness. Thus it was used by his ancient people on the "day of Atonement,"⁹ and by the Ninevites when they repented at the preaching of Jonah;¹⁰—

¹ Matt. ix. 14—17.

² Matt. vi. 1—7.

³ Matt. ix. 15.

⁴ Acts ix. 9; xiii. 2, 3; xiv. 23.

⁵ 2 Cor. vi. 5; xi. 27.

⁶ 1 Cor. ix. 27.

⁷ 1 Cor. vi. 12.

⁸ 1 Cor. vii. 5. Comp. Joel ii. 16. Zech. xii. 12—14.

⁹ Lev. xvi. 30; xxiii. 27, 28.

¹⁰ Jonah iii. 5—10. Comp. 1 Kings xxi. 27—29.

and thus it is enjoined to be used by the prophet Joel, in that impressive call to repentance:—"Turn ye to me with all your heart, and with fasting, and with weeping, and with mourning."¹

Another obvious use of abstinence is, as Hooker expresses it, "to take down the frankness of nature, and tame the wildness of the flesh."² Our Blessed Lord tells us, that some kinds of evil spirits "go not forth, but by prayer and fasting."³ Surely strong lusts, and stubborn habits of sinful indulgence are of this sort. It is true that "bodily exercise profiteth little;"⁴ but "fasting profits something, when it is not pharisaically relied on as godliness itself, but is used as an outward mean of godliness, commanded by God himself."⁵ Nor will the mere outward discipline be without its benefit, if thereby we are inured to superiority over our natural appetites, and to "abstain from those fleshly lusts which war against the soul."⁶

To "feed without fear,"⁷ is the black mark of a false professor, a "profane person, like Esau, who for one morsel of meat sold his birthright."⁸ "Pride, fulness of bread, and abundance of idleness,"⁹ were the ruin of Sodom: and often has sad experience shown that sensual indulgence in one respect has paved the way for "fulfilling the lusts of the flesh"¹⁰ in the grossest and most debasing sensuality. It is true that the Christian "must be temperate in all things,"¹¹ and so "let his moderation be known unto all men,"¹² by an habitual course of self-denial, and not only on set occasions of outward fasting. But this does, by no means, interfere with the real use of such seasons, which tend, when rightly improved, "to harden whom pleasure would melt, and to help (reduce) the tumours which always

¹ Joel ii. 12.² Eccl. Pol. v. 72. (2)³ Matt. xvii. 21.⁴ 1 Tim. iv. 8. ἡ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος. Marg. "for a little time." Schleusner explains this of the exercises in the Gymnasium, and the preparatory training. So also Whitby and Doddridge.⁵ Rev. J. Milner.⁶ 1 Peter ii. 11.⁷ Jude 12.⁸ Heb. xii. 16.⁹ Ezek. xvi. 49.¹⁰ Rom. xiii. 14. Gal. v. 16. Comp. Deut. xxxii. 15. Jer. v. 7, 8. Hosea xiii. 6. Amos vi. 1-4.¹¹ 1 Cor. ix. 25.¹² Phil. iv. 5.

fulness breedeth; that children, as it were in the wool of their infancy, dyed with hardness, may never afterwards change colour.”¹

Respecting *times* of fasting, nothing certain can be drawn from the New Testament. The Apostles, indeed, used it as an accompaniment of Ordination;² and our Church has followed this Scriptural precedent, by appointing that solemn ordinance to be administered during the *Ember* weeks, which are set apart for fasting and prayer. Besides these *Quarterly* Fasts, and the *Vigils*,³ she observes the *Forty days of Lent*, as a preparation for the solemnity of the day of our Lord’s Crucifixion;⁴ and *all Fridays*, (except Christmas-day, if it should happen to fall on that day) as a *weekly* fast, in commemoration of the same event.⁵ If we add to these the *Rogation*-days, which immediately precede our Lord’s Ascension, and continue for *three* days, of which we shall speak afterwards; we have a complete list of the periodical Fasts sanctioned by our Church.

Of the manner in which the Church intended these days to be kept, we have her own statement in the sixteenth Homily. “Fasting, by the decree of the 630 Fathers, (assembled at the Council of Chalcedon, one of the four first general Councils,⁶) grounding their determination in this matter upon the sacred Scriptures, and long-continued usage or practice both of the Prophets and other godly persons before the coming of Christ, and also of the Apostles and other devout men in the New Testament, is a withholding of meat, drink, and all natural food from the body,

¹ Hooker, Ecc. Pol. v. 72. (18) who also insists upon a third use of Fasting—thus given in Hom. xvi. “That the spirit may be more earnest and fervent to prayer.” See above, p. 118.

² Acts xiii. 2, 3; xiv. 23.

³ See Appendix D.

⁴ See Aug. Ep. lvi. xv. for an account of the Quadragesimal fast.

⁵ G. Herbert thus speaks of the observance of fasting days. “As Sunday is his day of joy, so *Friday* his day of humiliation: which he celebrates not only with abstinence of diet, but also of company, recreation, and all outward contentments; and besides a confession of sins, and all acts of mortification.”—Country Parson, ch. x.

⁶ A. D. 451.

for the determined time of fasting.”¹ But, although this is the general rule, the same authority shows that much allowance must be made for differences of constitutional temperament, and capacity of enduring abstinence; and that no pharisaical rigour is to be manifested in the performance of an Evangelical ordinance.² The “Divine principle, “I will have mercy and not sacrifice,”³ was grievously lost sight of by the early Church on this subject; thus converting the most sacred abodes of ancient Christianity into nests of self-tortured hermits, and schools of fanatic asceticism.⁴ Far be it from us to revive such grossly pernicious practices. But may we not have erred in the other extreme? Through a just dread of Popery, we have too much slighted the opposite danger of self-indulgence.⁵ If fasting is “one of the least commandments,” yet if it is a commandment, a threat attends the neglect of it.⁶ Let us cultivate a due and proportionate regard to the whole round of moral duties in their scriptural harmony and completeness, for “God hath made *everything beautiful in his time.*”⁷

Once more; to eat fish instead of flesh, during the season of Lent, is not fasting. Ordered [originally] by the State, for political reasons now no longer in existence,⁸ we cannot consider

¹ Rom. xvi. “Of Fasting,”—which contains much valuable instruction.

² Herbert, in his “Country Parson,” wisely advises, “that not only *sickness* breaks these obligations of fasting, but *sickliness* also. For it is as unnatural to do any thing that leads me to a sickness to which I am inclined, as not to get out of that sickness when I am in it, by any diet.” He adds some sensible remarks on the use of flesh meat “*moderately taken*,” in preference to other diet, for “a weak and obstructed body, as most students are.”—Country Parson, chap. x.

³ Matt. xii. 7. Hosea vi. 6.

⁴ See Taylor’s “Ancient Christianity,” Vol. i. pp. 313—370.

⁵ “If we attend to matters of fact, it may truly be observed, that self-indulgence, and the neglect of fasting and of the other severer duties of the same kind, are evils, which, in the practice of many who profess to be religious, need to be rebuked.—While we have shunned one extreme, we have run into another.”—Rev. J. Milner, sermon on Fasting.

⁶ Matt. v. 19.

⁷ Eccles. iii. 11

⁸ The encouragement of the fisheries, and support of the maritime towns.

such an observance binding upon our consciences at the present day. But, at the same time, we may allow, with Hooker, that difference in the "*kind*," as well as "the quantity of diet," may constitute a species of fasting: of the former he gives a plain precedent in the prophet Daniel, who "for three weeks ate *no pleasant bread*, neither tasted flesh nor wine."¹ While we maintain our Christian liberty, as those who know that all distinctions of clean and unclean are done away by the Gospel, and that "meat commendeth us not to God;"² yet, it is well to train ourselves betimes to "endure hardness as good soldiers of Christ Jesus;"³ to accustom our craving desires to brook denial, even in lawful things;—and to keep far from their character and condemnation, who "make a god of their belly,"⁴ and are "lovers of pleasure more than lovers of God."⁵

THE COLLECTS, EPISTLES, AND GOSPELS.

We have already remarked, that there are short prayers specially appointed for Sundays and Holy-days, called Collects, probably because many of them seem to have been *collected*,—in spirit, at least, and general sentiment,—from the Epistles and Gospels, the portions of Scripture appointed to be read on those days, during the Communion-service.⁶ They are of various character, many of them having been adopted from the Prayer Books used by the ancient Church, purified and remodelled, where it was thought needful, at the period of the Reformation.⁷

¹ Hooker, Ecc. Pol. v. 72. (6.) Dan x. 2, 3.

² 1 Cor. viii. 8; x. 23. Comp. Rom. xiv. 14. 1 Tim. iv. 4. Titus i. 15.

³ 2 Tim. ii. 3.

⁴ Phil. iii. 19.

⁵ 2 Tim. iii. 4.

⁶ See p. 53, 4. "That in many of the Collects no such connection can be traced, no more disproves the probable correctness of the derivation, than the fact that some of the Epistles are taken out of the Acts, or the Old Testament, proves that they do not receive their denomination from the major part.

⁷ Gelasius, Bishop of Rome, A. D. 492, is said to have arranged the Collects in order, and added some new ones. Gregory the Great, A. D. 600, revised them, and from his Sacramentary, about seventeen of the present Collects are taken. See Wheatley, Comber, Palmer, &c.

It is not our purpose to examine these excellent and beautiful specimens of comprehensive prayer, in regular order. The attempt would be too laborious, and wholly inconsistent with the plan of this work. Besides—many valuable treatises on this subject are already in circulation, to which our readers would do well to refer.¹

The Collects for Saints'-days, as well as for Sundays, are most valuable; and altogether form an extensive collection of prayers, suited for almost every occurrence in a Christian's life and experience.²

The Epistles, for the most part, treat of points of duty; the Gospels of the most important and affecting incidents in the lives of our Saviour and his Apostles. They are chiefly taken out of the Lectionary of Jerome,³ and have been thus used by the Church ever since the fourth century.

How interesting the thought that, in reading the Epistles and Gospels marked out for the Ecclesiastical year, we are taking our walk through the field of Scripture, by the same path, on which the Christians of 1400 or 1500 years ago have gone before us, and held sweet and refreshing communion with the Lord Jesus;—when, as the disciples going to Emmaus, their “hearts” often “burned within them, as he talked with them by the way, and opened to them the Scriptures.”⁴ We would earnestly recommend this valuable selection from Holy Writ for the private study of the devout Christian, on the days appointed by our Church, even where circumstances may prevent their being publicly observed.⁵

ADVENT.

The Church measures out the course of time, not by the revolution of the civil or natural year, but by a method of

¹ See Biddulph on the Liturgy, 3 vols. 8vo. and Birch's Exposition of Collects.

² See Table of Collects arranged alphabetically under proper heads, published by the Society for Promoting Christian Knowledge.

³ Wheatley, Comber, &c.

⁴ Luke xxiv. 32.

⁵ See Appendix E.

her own ;¹—commencing the annual cycle of Sabbaths and Festivals, with the sacred season of Advent, occupying the four Sundays next before Christmas-day ; as a preparation for the solemn commemoration of the coming of our Lord Jesus Christ in the flesh. The word *Advent* signifies *coming* ;—and the Epistles and Gospels chosen for this season have a reference more or less distinct, to this leading idea ;—the *First* Coming of Christ to *save*, being viewed in close connection with His *second* Coming to *judge* the world.²

The observation of Advent is of considerable antiquity ; dating, as far as we can trace it back, from the middle of the fifth century.³ And surely, the true Christian cannot need to be told that it is a pious and profitable design of his faithful mother, the Church, thus to direct his thoughts to Jesus, “the Sun of Righteousness,”⁴ as his “morning-star,”⁵ the light risen upon a dark world. That as, “in the beginning, God said, Let there be light, and there was light ;”⁶ so “the light of the knowledge of the glory of God may shine in our hearts,” reflected from “the face of Jesus Christ.”⁷ That as He came in our flesh, so he may be formed in our hearts “the hope of glory.”⁸ Surely it is a blessed privilege, and suitable exercise of our faith, to be calling to mind our Saviour’s first Advent in lowly meekness, and to anticipate His second coming in glorious majesty. May we be daily “looking for him,”⁹ and “love

¹ See Isaac Walton’s interesting life of G. Herbert. “He instructed them what benefit they had by the Church’s appointing the celebration of holy days, and the excellent use of them,—“to be (as the Rev. Mr. Hooker says) the *landmarks to distinguish times* ;” by them we are taught to take notice how time passes by us.” And again, “Thus the Church keeps an historical and circular commemoration of times as they pass by us ; of such times as ought to incline us to occasional praises for the particular blessings which we do or might receive by those holy commemorations.”

² Rom. xiii. 11—14. Matt. xxi. 5—9. Rom. xv. 9—12. Luke xxi. 27, 28, 31. 1 Cor. iv. 5. Matt. xi. 3, 10. Phil. iv. 5. John i. 23, 26, 27.

³ Maximus Taurinensis, about the year A. D. 450, wrote a Homily on Advent—Wheatly.

⁴ Mal. iv. 2.

⁵ Rev. xxii. 16.

⁶ Gen. i. 1, 3.

⁷ 2 Cor. iv. 6.

⁸ Col. i. 27.

⁹ Heb. ix. 28.

His appearing ;”¹ that when that great and awful day shall dawn, we may “ lift up our heads with joy, because our Redemption draweth nigh ;”² and say, “ Come, Lord Jesus, come quickly.”³

The Collect for the First Sunday in Advent, is, in fact, the substance of the Epistle, moulded into the form of Prayer ; and is full of holy, practical truth, fresh from the mine of Scripture, contrasting the meanness of Christ’s first coming, with the glory of his second Advent. On the Second Sunday, we have an invaluable prayer, suited for constant use before reading the Bible, and which is too well known to need further comment. On the third,⁴ we pray for God’s ministers, that, like John the Baptist, they may prepare the way of the Lord by the preaching of Repentance. And on the fourth, we implore the aid of Almighty grace, to enable us to overcome the obstacles of besetting sin, in “ hasting unto the coming of the day of God.”⁵ Long has the unbelieving world taunted us with the challenge, “ Where is the promise of his coming ?”⁶—the predicted sign that we are living in “ the last days.”⁷ Let us not, then, forget that “ a thousand years are, with the Lord, as one day.”⁸ For “ the day of the Lord,”—that tremendous “ day of judgment and perdition of ungodly men,”⁹—“ shall come as a thief in the night,” silently, suddenly, and with terror ;—and “ the earth, and all the works” of man “ shall be burned up.” “ Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness ?” Let us so repent of sin, and embrace the hope of salvation in Christ, so live and labour for God, as those who “ look for the new heavens and new earth, wherein dwelleth righteousness ;” and who desire to “ be found of him in peace, without spot, and blameless.”¹⁰

¹ 2 Tim. iv. 8.

² Luke xxi. 28.

³ Rev. xxii. 20.

⁴ This Collect was substituted at the Restoration, 1662, for the following—“ Lord, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ.”

⁵ 2 Peter iii. 12.

⁶ Verse 4.

⁷ Verse 3.

⁸ Verse 8.

⁹ Verse 7.

¹⁰ 2 Peter iii. 10—14.

EMBER DAYS.

The Ember-days,¹ already alluded to,² occur four times in the year, (as if to consecrate each season of it,) and continue for three days;—viz. the Wednesday, Friday, and Saturday,—after the first Sunday in Lent, Whitsunday, the 14th of September, and the 13th of December. The last of these occurring during Advent, we shall take this opportunity of making a few general remarks upon them.

The design of the Church in setting apart these days, will best appear from her own declaration, in the Canon entitled, “Four solemn times appointed for the making of ministers.” “Forasmuch as the ancient Fathers of the Church, led by example of the Apostles, appointed Prayers and Fasts to be used at the solemn ordering of ministers; and to that purpose allotted certain times, in which only sacred orders might be given or conferred: We, following their holy and religious example, do constitute and decree. That no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following “*Jejunia quatuor temporum*,” commonly called *Ember-weeks*, appointed in ancient time for Prayer and Fasting (purposely for this cause at their first institution) and so continued at this day in the Church of England.”³

Surely it is a cause for just regret, that a matter of such importance as the appointment of pastors to feed the flock of Christ, should be so carelessly passed over, as it is at the present day, by a large majority of the congregations in our churches. Our Church has appointed two excellent prayers to be used on the Ember-weeks, beginning on the Sunday before the day of Ordination.⁴ But, alas! the con-

¹ Signifying “days of *ashes*,”—“*abstinence*,” or (as others) “*in course*,”—Wheatley. p. 215.

² See p. 108.

³ Canon xxxi. [This Canon is English; but as it shows the origin and object of the Ember days in our own book, the quotation is retained in the present edition.]

⁴ At the last Revision of the Prayer-Book, (1661, 1662.) “The first most proper to be used before the candidates have passed their examination, and the other afterwards.”—Wheatly, p. 185.

ferring of Holy Orders being no longer confined to these periods, no wonder that the prayers of the Church have, in so many instances, ceased to be offered. It is not, we trust, the case that the reverend fathers of our Church are indifferent to the prayers of the people. But, whatever be the cause of this omission, it seems greatly to be desired that we should return to the good “old paths”¹ of godly discipline; and that the sympathies of the flock should again be drawn forth in behalf of their pastors, on these interesting occasions. If even our Blessed Lord himself, “in the days of his flesh,”² desired the assistance of the prayers of his disciples, before he gave to the Twelve their apostolic commission;—“The harvest truly is plenteous, but the labourers are few; *pray ye* therefore the Lord of the harvest, that *he will send forth labourers* into his harvest;”³—how much more may the bishops and pastors of his flock, at the present day, take up the request of the Apostle—“Brethren, *pray for us.*”⁴ Great would be the advantage, under the Divine blessing, of a due observance of the Ember-weeks, as a means of concentrating, sustaining, and deepening, an united interest in prayer for the spiritual welfare of that universal Church of Christ, “which He has purchased with His own blood.”⁵

But this is not all. We are many of us called upon, at this season, to perform a solemn, and, in some cases, a painful and difficult duty, in connection with the admission of young men into the sacred ministry of the Church; whether it be examining into the qualifications of the can-

1 Jer. vi. 16. 2 Heb. v. 7. 3 Matt. ix. 37, 38. Comp. x. 1.

4 2 Thess. iii. 1. Comp. Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25.

5 Acts xx. 28. Walton in his life of Hooker, records, that “He never failed, the Sunday before Ember week, to give notice of it to his parishioners, persuading them both to fast, and then to double their devotions for a learned and pious clergy; but especially the last. And to what he persuaded others, he added his own example of fasting and prayer; and did usually every Ember-week take from the parish-clerk the key of the church-door; into which place he retired every day, and locked himself up for many hours; and did the like most Fridays, and other days of fasting. See also Walton’s Life of G. Herbert, Works, Vol. i. p. lxiv.

didates, affixing our signature to their testimonials, or inquiring into, and testifying to, the fitness or unfitness of their character. This is, indeed, a responsibility too often little thought of by us: but not, on that account, the less weighty. May God incline and enable us to discharge ourselves of it fully! Little will the excuse avail, at the day of final account, "Am I my brother's keeper?"¹ while the "blood" of souls, which were lost through our neglect, is "crying" against us "to God" for vengeance!²

But, on the other hand, who can estimate the benefits which might flow from fervent, united, persevering prayer for the outpouring of God's Spirit upon ministers and their flocks, at home and abroad. Bishops making a wise and holy choice,—pastors being enlightened, pure, and devoted to their work,—religion would revive in all its interests amongst us; scriptural piety would circulate freely throughout the whole body of the Church;—"God would bless us, and all the ends of the earth would fear him."³

CHRISTMAS.

Christmas,⁴ or the Feast of Christ's Nativity, was very early observed in the primitive Church, although the precise day on which it is fixed is a matter of doubtful authority. This, however, is a point of little practical importance; the design of the institution of such a festival, and the spirit and manner of its proper observance, being the marks at which we would now direct the attention of our readers.⁵

On this interesting day we call to mind that most stupendous "mystery of godliness, God's" becoming "manifest

¹ Gen. iv. 9.

² Verse 10.

³ Psalm lxvii 7.

⁴ Christmas—i. e. "the *feast* of Christ;" *mass* being a word of Saxon origin, signifying a *Festival*—as in *Candlemas*, *Martumas*, *Michaelmas*, &c.—Todd.

⁵ The observation of Christmas on the 25th of December is referred to early tradition by the Apostolical Constitutions, and by Chrysostom; (Tom. 5, p. 467) but it does not appear to have been fixed till the period of the Council of Nice, A. D. 325, when Christmas is said to have been first separated from Epiphany.—See Hale's Chronology, pp. 196—199.

in the flesh,"¹ or nature of man, by the Incarnation [Nativity] of Christ; and are invited to join in the song of the angels at His birth, "Glory to God in the highest, and on earth peace, goodwill towards men."² And surely, if we were to keep silence on such an occasion, the very "stones would cry out"³ against us.

Our Church has furnished us with an admirable provision of spiritual services, appropriate for this day's solemn commemoration. In the Collect, we pray that, as the "only-begotten Son of God" was, "as at this time, born of a pure Virgin,"⁴ so we being born again,⁵ and made his children by adoption and grace,"⁶ may "daily be renewed by his Holy Spirit."⁷ How great is our privilege!—The blessed Virgin was indeed honoured in being the mother of our Lord. But what was her dignity herein when compared with that of those in whom "Christ is formed the hope of glory?"⁸ She was, for a *short time* only, the chosen vessel, which contained the incarnate Deity. We may *always* be so,—in whose "hearts Christ dwells,"⁹—being "the habitation of God through the Spirit."¹⁰ To use the emphatic language of our excellent Homily on this occasion; "O how much are we bound to the goodness of God in this behalf! How many thanks and praises do we owe unto him for this our salvation, wrought by his dear and only Son, Christ, who became a pilgrim on earth, to make us citizens in heaven; who became the Son of man, to make us the sons of God; who became obedient to the law, to deliver us from the curse of the law; who became poor, to make us rich; vile to make us precious; subject to death, to make us live for ever!"¹¹

The Epistle and Gospel for the day¹² set forth the glory

¹ 1 Tim. iii. 16.

² Luke ii. 14.

³ Luke xix. 40.

⁴ John iii. 16; i. 14. Matt. i. 22—25.

⁵ John iii. 3—5.

⁶ Gal. iv. 4—6.

⁷ Titus iii. 5.

⁸ Col. i. 27. Gal. iv. 19.

⁹ Eph. iii. 17.

¹⁰ Eph. ii. 22.

¹¹ Hom. xxiv. "Sermon of the Nativity."

¹² Heb. i. 1—12. John i. 1—14.

of the Divine nature of Jehovah Jesus, as "God and man in one Christ."¹

"As much when in the manger laid,
Almighty ruler of the sky,
As when the six days work He made
Fill'd all the morning stars with joy."²

In the first Prayer-book of Edward VI., there was another Collect, with its Epistle and Gospel, appointed for the *First Communion*, probably held early in the morning; the present being used at the *second*.³ This arose from the churches not being large enough to hold all the communicants at the great festivals of Christmas and Easter. Whatever improper motives tended to swell the concourse to the Lord's Table at those seasons, and, consequently, diminish our regret at their discontinuance; we cannot but desire to see an increased attendance of spiritual worshippers, calling for a more frequent repetition of that holy Sacrament.

The Proper Psalms seem designed to assist us in giving "thanks unto God for his unspeakable gift,"⁴—the gift of his dear Son, to whom several of them distinctly refer.⁵ The Lessons selected to be read, confirm the precious truth of the Incarnation, by the threefold testimony of a Prophet, an Apostle, and an Evangelist.⁶

How painful is the reflection, that this peculiarly Christian Festival should have been so long, and so generally perverted to purposes of sensual pleasure, not much less gross and debasing, and, certainly, far less excusable, than the orgies of the heathen "Saturnalia," into whose room

¹ Athan. Creed.

² Cowper.

³ The following was the Collect "At the first Communion." "God, which makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our judge, who liveth and reigneth," &c. Ep. Titus ii. 11—15. Gosp. Luke ii. 1—14. The latter is now the second Lesson—which was then taken from Matt. i.

⁴ 2 Cor. ix. 15.

⁵ Psalm xlv. lxxxv. lxxxix. cx.

⁶ Taken from Isaiah ix. and vii. Luke ii. Titus, iii.

they are said to have succeeded.¹ Surely there is no necessity that Christian gladness and mirth should degenerate into voluptuous indulgence, much less into brutal excess, and barbarous riot. "Is any *merry*? let him *sing psalms*,"² is the Scriptural rule: but to apply it, we need a spiritual taste; and until we obtain that, it is vain, and worse than vain, to pretend to rejoice at the birth of Him, who "came to save his people *from their sins*."³

ST. STEPHEN'S DAY.

The Feasts of St. Stephen, St. John the Evangelist, and the Innocents,⁴ follow immediately after Christmas-day, not because this was the time of their sufferings, but because they seemed fitly to represent that "noble army of martyrs," that "glorious company of Apostles,"⁵ and those "little ones" of Christ's "kingdom,"⁶ which compose the retinue and royal train of our heaven-born King.

We shall not dwell at length on these days, having already alluded to the general principle on which they are observed by the Church.⁷ But as Stephen was the Proto-martyr, or *first of the martyrs*, this seems a proper place for making a few remarks on the character of those ancient "*commemorations of the martyrs*,"⁸ of which our present Saints'-days are considered to be the legitimate offspring.

St. Paul exhorts the Hebrews to "*remember* them which had the rule over them," or, as it is in the margin, "*their guides*," who had spoken unto them the word of God: whose faith he bids them to "follow, considering the *end of their conversation*."⁹ The martyrdom of James, who is

¹ "Hospinian, a learned German antiquarian, is of opinion that the Christians at Rome celebrated Christmas on the 25th of December, to *make amends* for the Heathen Saturnalia, which was a season of great festivity," and unrestrained licentiousness among all classes, "beginning December 16th," (rather 17th) "and usually prolonged to a week."—Hales, p. 199.

² James v. 13.

³ Matt. i. 21. Comp. James iv. 8—10.

⁴ These days were very early observed in the Church. See Orig. Hom. 3. in Divers. Part 2. Aug. Sermon. 311, 315, &c. Chrysost. in St. Steph. Orat. 135, 135, &c.

⁵ The "Te Deum."

⁶ Matt. xviii. 3—6; xix. 14.

⁷ Page 102.

⁸ "Memoriæ Martyrum."

⁹ Heb. xiii. 7.

called the first Bishop of Jerusalem, is usually supposed to be here alluded to; ¹ not to mention James, the brother of John, whom Herod beheaded, ² and even Stephen himself: ³ As a means of carrying out this Apostolic precept, the ancient Christians used to meet annually at the graves of the martyrs, and celebrate their birthdays,—as the time of their suffering was called,—with suitable expressions of joy and praise. ⁴ Thus Ignatius was honoured at Antioch, and Polycarp at Smyrna. ⁵ But, in process of time, these simple exercises of piety degenerated into idolatrous adoration of dead men's bones, and the most debasing superstitions. At the Reformation, therefore, all the names, not found in Scripture, as recorded examples of Christian sanctity were rejected, and those festivals which were retained in the Calendar, were restored to their primitive design, namely, not for the *worshipping*, but the *imitation* of the Saints. ⁶

The Collect is addressed to the Lord Jesus Christ, after the example of the dying martyr; ⁷ and is full of admirable instruction for the Church, as a preparation for those days of fiery trial, which she should never put out of sight, even in her most sunshiny hours of prosperity. The character of Stephen, as a man “full of the Holy Ghost, and wisdom,” ⁸ —“full of faith and power,” ⁹ is set forth in the Epistle, and Second Lessons, ¹⁰ to which we refer our reader.

THE CIRCUMCISION.

The feast of the *Circumcision*, better known as *New Year's day*, is important to be observed;—not only as reminding us of that Saviour, who was made “obedient to the law for man,” ¹¹ and on this day received the name of *Jesus*; ¹²

¹ See Doddridge, &c.

² Acts xii. 2.

³ Acts vii. 59, 60. See Scott on Heb. xiii. 7.

⁴ Hooker, v. 20 (9.) Aug. Sermon. 310.

⁵ See Act. Mart. Ignat. § 7, and Eccles. Smyrn. Epist. de Mart. S. Polycarp, § 18.

⁶ “Honorandi sunt propter imitationem, non adorandi propter religionem.”—Aug. de Vera Relig. c. lv.

⁷ Acts vii. 59, 60.

⁸ Acts vi. 3.

⁹ vi. 5, 8.

¹⁰ Acts vi. vii.

¹¹ Collect. Matt iii. 13. Gal. iv. 4.

¹² Luke ii. 21.

—but also, as teaching us how to begin the year aright,—namely, by seeking of God the “true circumcision of the Spirit; that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey His blessed will.”¹

No season can be more proper for this Prayer, than the beginning of a new year; which so forcibly reminds us of the shortness, and rapid lapse of time:—that time which was “given us to prepare for eternity.”² We should, on such an occasion, call ourselves to account, bring our sins to remembrance, and “so number our days, as to apply our hearts unto wisdom:”³—and thus set ourselves in earnest, to “work the works of Him that sent us while it is day, for the night cometh when no man can work.”⁴ Let us, therefore, “redeem the time”⁵ that has been lost, and still remains within our reach; and by repentance, diligence, patience, and prayer, buy back out of the hands of sin, vanity, and folly our misspent moments.⁶

EPIPHANY.

The *Epiphany*, or *Manifestation* of Christ, is a feast of great antiquity, and anciently included the whole interval from Christmas to this day,⁷ being the period of the appearing of the Son of God, first to the Jews,⁸ and then to the Gentiles.⁹ The Collect for the day refers to the latter manifestation, as recorded in the Gospel; when the eastern magi were led by their observation of a new star, to seek out the infant Jesus: and directs our thoughts and desires, looking forward through the vision of faith here, to the “fruition of the glorious Godhead,” in the eternal and beatific Epiphany

1 Jer. iv. 4. Rom. ii. 29; vi. 12, 13. Col. ii. 10, 11; iii. 5.

2 Fenelon. See his excellent “Reflections” on “Spending Time well.”

3 Psalm xc. 12.

4 John ix. 4.

5 Eph. v. 16.

6 See Appendix F.

7 Nelson, In Bingham’s Ant. xx, 2, 3; a different account is given. Compare August. Sermones, 199—204.

8 Luke ii. 15—20

9 Matt. ii. 1—12.

hereafter. The Epistle sets forth the grace of God displayed towards us Gentiles, in revealing “the unsearchable riches of Christ,” by the preaching of His gospel.¹ The Second Lessons present us with other manifestations of His glory; as by the voice of the Father, and appearance of the Holy Spirit, at His baptism;² and by His first miracle in Cana of Galilee.³

May we learn from this subject, to value our Christian privileges, and labour to improve them, and communicate them to others; that Zion may “arise and shine,” and show that “her light is come, and the glory of the Lord is risen upon her.”⁴ Let us unite our prayers and endeavours for the diffusion of the Gospel light in the “dark places of the earth,”⁵ and be willing to follow the “star of Bethlehem,” wherever it shall lead us! Having found Jesus ourselves, let us bring others unto Him, by the purity and loveliness of our lives, as well as by the force and clearness of our instructions, remembering that “*for this purpose was the Son of God manifested, that he might destroy the works of the devil.*”⁶

LENT.

The word *Lent*, in the Anglo-Saxon language, signifies *spring*.⁷ Hence the Fast of *Forty days*, already noticed,⁸ which was observed by the early Christians, (at least ever since the times of Irenæus,⁹) as a preparation for Easter,—occurring at this season of the year,—was called by this name.

¹ Eph. iii. 1—12.

² Luke iii. 22.

³ John ii. 1—12.

⁴ First Lesson, Morning. Isaiah lx.

⁵ Psalm lxxiv. 29.

⁶ John iii. 8. See Collect for the 6th Sunday, which was added at the Restoration. 1661.

⁷ Lenten—the season when days are increasing in *length*,—Brady's *Clavis Calendaria*.

⁸ See Page 108. Hence called anciently *Quadragesima*, whence the titles *Quinquagesima*, *Sexagesima*, &c. given to the preceding Sundays.

⁹ Euseb. Hist. i. 5. c. 24. Irenæus was Bishop of Lyons, A. D. 177. He states that some made it a fast of 40 *hours*.

Having already dwelt, at considerable length, on the duty of Fasting, and the manner of improving it, it is not our intention to enter minutely into the kind of abstinence to be practised at this time, or the various directions which have been given upon this subject. Suffice it to say that the *Ante-paschal Fast* was a custom of the primitive churches, almost as universal and established as the Feast of Easter. But in the length of it, and manner of observing it, there was great difference. Let every Christian, then, consider for himself what the word of God has said on this subject, and what he is able to bear, with advantage to his soul, and honour to his Lord.¹ To fast in a self-righteous, hypocritical, and ostentatious spirit, is downright poison to the soul, and most injurious to the Saviour's glory. "Is it *such* a fast that *I have chosen*? a day for a man to afflict his soul. Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an *acceptable day to the Lord*?"²

We have had enough of monkish austerities, and self-inflicted penance. But there are other and better ways of improving this season of abstinence, in a truly rational and scriptural manner. *First*;—by denial of our ordinary indulgences, to mortify the flesh, and keep a stricter watch over our tempers, appetites, and passions.³ *Secondly*;—

¹ Becon, in his excellent "Treatise of Fasting," well observes;—"This is to be considered in our fasting, that we do not with our unmeasurable fasts so make weak and feeble the body, that it be able to serve neither God, nor our neighbour, nor yet ourselves; and by this means utterly quench the use and working of the Spirit, as we read that many in times past have done: such fasts please not God. This commandment therefore of St. Paul is to be observed in all our fasts: "Make not provision," saith he, "for the flesh to fulfil the lusts of it." A horse that is too delicately fed, casteth his master; again, if he be kept too hungry, he fainteth in the midst of the journey, and doth not his office. A mean therefore is to be had, as in feeding of the horse, so likewise in ordering of the body. *We live not to eat, but we eat to live.*"—Catechism, &c. Parker Soc. Ed. p. 515.

² Isaiah lviii 3—7. Comp. Matt. vi, 16—18. Luke xviii. 12, Col. ii. 16, 18, 20—23.

³ Rom. viii. 13, 1 Cor. ix. 27. 2 Cor. vii. 1. Gal. v. 24. Col. iii. 5, Comp. Isaiah lviii. 4.

by separation from worldly company and ourselves more exclusively to prayer, reading and hearing God's word, and meditation upon it, and diligent self-examination.¹ *Thirdly*;—by curtailing our expenses in pleasure and show, to counteract our natural selfishness, and be able to give more liberally to relieve the wants of the poor.² *Lastly* —by humbling ourselves before God, to put away our besetting sins, implore the Divine forgiveness, and so be prepared for closer and more intimate communion with him here, and for admission into his presence and glory hereafter.³

ASH-WEDNESDAY.

The first day of Lent is called *Ash-Wednesday*,⁴ “from the custom that prevailed in the ancient church, for penitents, at this time, to express their humiliation for sin, by lying in sackcloth and ashes;”⁵ this outward sign being made use of in imitation of the Jewish mourners,⁶ as suitable to produce a more lasting remembrance of shame in the offender, as well as a greater fear of offending in others.

When those who had fallen from their Christian profession, had given sufficient proof of sorrow for their sin, and humiliation on account of it, they were admitted again into the communion of the church. The Bishop, or Presbyter, laying his hands upon the head of the penitent, solemnly blessed and absolved him in the name of the Lord; upon which he

¹ Matt. iv. 1, 2. Luke ii. 37. Acts x. 2, 30, 33. 1 Cor. vii. 5. Comp. Neh. ix. 1—3. Psalm cxix. 59, 60. Luke xv. 16—18.

² Isaiah lviii. 3, 6, 7. Acts x. 2, 31.

³ Joel ii. 12—17. Dan. ix. Jon. iii. [The annual attempt to carry out these directions may be beneficial, when conducted with a renewed and evangelical spirit, but in numerous instances, it has betrayed evil tendencies. These tendencies are scarcely less obvious, though different in kind, than those periodical excitements the injurious effects of which are common among some of our fellow Christians.]

⁴ The fast of *forty days* commences on a Wednesday, because the ancient church omitted the *six Sundays* in Lent, and these four days being added, made the term complete.—Nelson.

⁵ Nelson. Tertullian de Pæn.

⁶ Esth. iv. 1—3. Isaiah lviii. 5. Dan. ix. 3. Jonah iii. 6. Matt. xi. 21.

was received by the whole congregation with expressions of joy, and partook with them of the Lord's Supper.¹

We are, at this season in particular, called to attend to the following points :—

First ;—to search our own hearts, and examine our lives diligently by the rule of God's word ; and if our consciences condemn us on account of any particular offences, we should humble ourselves before God, confessing our sin, with prayer and fasting, making restitution for any wrong done to our neighbour,² and seeking for pardon and acceptance through the blood of Jesus, and the grace of the Holy Spirit to amend our lives. Nor shall we fail, if our search is impartial and enlightened, to find sufficient cause for the exercise of "godly sorrow."³

Secondly ;—to bewail our national sins, and humble ourselves on account of the prevailing evils in church and state.⁴ To intercede for our neighbours, and specially for the careless and profane, backsliders and hypocritical professors, that they may be converted and reformed ; and also for our church, that godly discipline and primitive purity may be restored to it.

And, Thirdly ;—to do our utmost towards accomplishing the same end in practice, by forsaking our own sins, correcting evil in our families, "coming out and being separate"⁵ from the company of the wicked, boldly rebuking vice, and using our influence and endeavours to bring offenders to a sense of their sins, and to deserved punishment when incorrigible ; and, lastly, to awaken our rulers to a higher sense of their duty in this respect, and of their obligations to God and the souls of men.

But we shall have occasion to return to this subject hereafter ; we may here add, that throughout the solemn services of the day, she calls her members to humiliation and repentance, making use, for this purpose, of several of those *Penitential*

¹ Cyprian's Ep. 17, 18. Referred to by Nelson. See also Hooker Ecc. Pol. vi. 4. (6.)

² Ex. xxii. 1, 3, 4, &c. Luke xix. 8.

³ 2 Cor. vii. 10.

⁴ Dan. ix. Ezra ix. Neh. ix.

⁵ 2 Cor. vi. 1.

Psalms,¹ which have, in all ages, been the loved companions of the afflicted and contrite spirit, guiding its meditations, and assisting its approaches to the throne of grace. The Collects for Ash-Wednesday, and for the first Sunday in Lent, are admirable patterns of our devotions at this season;—the one directing us respecting the nature of true penitence, the other the evangelical use of fasting. The epistle and gospel for this day have been already referred to.²

PASSION WEEK.

The Church having, throughout the whole of Lent, continued to set before us lessons of an humiliating and practical character, to deepen our repentance, and stir up our minds to the pursuit of true godliness; on the *Sunday next before Easter*,³ brings us more immediately in view of that great event, which we have been all along preparing to commemorate,—the crucifixion of Christ. The Collect points directly to his Cross, and reminds us of the twofold design of his death upon it,—as the closing scene of a life of uninterrupted and unsinning obedience;—to be an *Atonement*, and an *Example*.⁴ Let us seek first to know him savingly in the former character, that we may, by his grace, be enabled to follow him in the latter; and thus “be made partakers of his resurrection!”⁵ The Epistles for Monday, Tuesday, and Wednesday in *Passion week*, are descriptive of the sufferings, patience, and triumph of our Lord;⁶ while in the Gospels, the accounts of his *passion* or *suffering*, given by the four Evangelists, are gone through in order.

¹ Psalms vi. xxxii. xxxviii. cii. cxxx. and cxliii. Let the reader examine them often and prayerfully. Let him “study them on his knees.”

² Joel ii. 12—16. Matt. vi. 16—20. See pp. 118, 119, also Appendix G.

³ Commonly called “Palm Sunday,” on account of an old custom, which prevailed till the Reformation, of decking the churches with palms on this day, in commemoration of our Saviour’s triumphal entry into Jerusalem. 1 John ii. 2; iv. 9, 10. Phil. ii. 5—8.

⁵ Collect. Phil. iii. 8—10. Rom. viii. 16, 17.

⁶ Isaiah lxiii. 5—11. Heb ix. 16, 28.

It is a week, "much to be observed,"¹ and was anciently called "the Great," or "Holy Week;"² as bringing before our minds the most important and wonderful event the world ever witnessed. Well may the true Christian exclaim with St. Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."³

The Epistle and Gospel for Thursday in this week refer to the Lord's Supper,⁴ this being the day on which it was instituted, and on which the ancient Church generally used to receive it, in the evening.⁵

GOOD FRIDAY.

We are now come, as it were, to the foot of the Cross; *Good Friday* being the day on which the Church commemorates the death of our blessed Lord upon it for the sin of the world. She provides us with services very suitable for

¹ Exod. xii. 42. It is recorded of the excellent Rauschenbusch, Lutheran pastor of Elberfeld in Germany, that "The most favoured seasons for his own spiritual edification were the *passion-weeks*. He enjoyed them each whole year through. He had experienced that the Spirit of the Lord was then peculiarly influential; and that the power of Christ's sufferings communicated itself then to men's hearts in an exalted degree; that it made the service of sin disagreeable (for the time at least) even to men of the world, and stirred up true believers to renewed devotedness to show forth the fruits of Christ's death in a life sanctified by God and to God."—Memoir, p. 207.

² Wheatley, Nelson, Bingham. Conf. Chrys. tom. 3. p. 821.

³ Gal. vi. 14. Eusebius informs us that "At the feast of *our Saviour's Passion*," the Christians of his time "were accustomed to exercise themselves in fastings and watchings, and *diligent attention to the Divine word*."—Ecc. Hist. ii. 17. As an aid to our devotional exercises, at this time "*Rambach's Meditations on the sufferings of Christ*," is strongly recommended.

⁴ Hence called *Maundy Thursday*, as usually explained, on account of the *mandate* or command to *observe his Supper*, or to *love one another*; but the true derivation, as it appears to the writer, is from "*Maundy*"—a *feast*, a derivative of *maund*—a hand-basket, in which victuals were carried round for distribution among the poor. See Hutchinson's Works, Parker So. Edit. p. 221, and Index, p. 346. The Royal *Maundy gifts* are still distributed to the poor annually, on this day.

⁵ Wheatley.

the solemn occasion. Three Collects are allotted for its special use, in two of which we pray for Christ's Church ;— first under the emblem of a “ family,”¹ and then as a “ body,” consisting of various “ members.”² Thus, our charity gradually enlarging itself, and extending its regards from a general to a particular view of the wants and circumstances of each ; we are prepared, in the third, to intercede for all mankind, distributed under the different names of “ Jews, Turks, Infidels, (or unbelievers, including the heathen,) and hereticks.”³ This is a truly missionary prayer, and is based upon the true missionary principle, “ the love of Christ ;”— which “ constraineth us,”⁴ to love all men, even our enemies, and desire their salvation : even as our blessed Lord “ died for all,” and prayed for his murderers, “ Father forgive them, for they know not what they do.”⁵

The Gospel and Epistle exhibit to us the suffering Saviour,⁶ and the end of his sacrifice ;⁷—the former, in the very words of that beloved disciple, who alone stood by the Cross, when the rest had fled ; and heard his Saviour say, “ *It is finished.*”⁸

The proper Psalms cannot fail to recal to our minds the Lamb of God, bleeding and dying under the load of our guilt.⁹ They are mostly prophetical of Christ, and contain several passages, applied to him in the New Testament.¹⁰ The same may be said of the first Lessons ; the offering up of Isaac being clearly a type of the crucifixion of Jesus ;¹¹ and the fifty-third chapter of Isaiah, more resembling a history of that event, than a prophecy, delivered seven hundred years before it took place. So marvellous, so stupendous is the foreknowledge of God ! We can but stand on the shore

¹ Eph. iii. 14, 15.

² 1 Cor. xii. 12—27. Rom. xii. 4—8.

³ Rom. x. i. 2 Tim. ii. 24—26.

⁴ 2 Cor. v. 14.

⁵ Luke xxiii. 34.

⁶ John xix.

⁷ Heb. x. 1—25.

⁸ John xix. 30.

⁹ Psalms xxii, xl, liv, lxix, lxxxviii.

¹⁰ Comp. Psalm xxii. 1, with Matt. xxvii. 46 ; Verse 18, with John xix. 23. Psalm l. 8, with Heb. x. 5—7. Psalm lxix. 21, with John xix. 28, 29.

¹¹ Gen. xxii. Comp. Heb. xi. 19.

of this unfathomable ocean, and exclaim with the Apostle, "O the depth!"¹ But the "riches of his grace"² are equally wonderful, and still more adorable. On such an occasion should we not be excited to pray, that "being rooted and grounded in love, we may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God?"³

EASTER-EVE.

Easter-Even, the *Vigil*⁴ or preparation for Easter,—is the day on which we commemorate our blessed Lord's lying in the grave. On this account it was anciently kept with much solemnity, as a season of strict fasting, and watching till midnight; and also was set apart for the administration of Holy Baptism, which is by the Apostle Paul called, our being "buried with Christ."⁵ The Collect and Epistle have a reference to this usage;⁶ and we pray that, "as we are baptized into the death of our Saviour, so by continual mortifying⁷ our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection."⁸

On this day of solemn suspense, as it were, it is good for us to retire, with our Saviour, from the world, and give up our thoughts to serious contemplation of that separation of body and soul, that awful change, and eternal decision, which soon await us. Death-bed repentance is always dangerous. Though we fully admit that we are "justified" before God "by faith" alone;⁹—yet, since "faith without works is dead,"¹⁰—a consistent course of life, by faith in Christ, is the only evidence, completely satisfactory to others, of a state of safety.

¹ Rom. xi. 33. ² Eph. ii. 7. ³ Eph. iii. 17—19. See Appendix H.

⁴ See Appendix D. ⁵ Rom. vi. 4. Col. ii. 12. ⁶ 1 Peter iii. 21.

⁷ It should be "continually," or "of our corrupt," &c. ⁸ Col. iii. 5.

⁹ Rom. iii. 24—28. Gal. ii. 16. "Fides facta ante partum justificat."

See Art. xi. Hom. iii. iv. xxv. Hooker Ecc. Pol. vi. 4 (15.)

¹⁰ James ii. 14—26. Comp. 1 John ii. 3—6, 29.

EASTER-DAY.

If we have, with our Church, faithfully followed our Lord thus far, in his course of humiliation, from the "upper room"¹ at Jerusalem to the garden of Gethsemane, the hall of Pilate, the cross at Calvary, and lastly to his lonely resting-place in the tomb of Joseph of Arimathea; we shall be prepared to join in her joyful exultation on the glad morning of his Resurrection:²—a day which has ever been regarded as a high and holy festival by the greater part of Christendom,³—the chief Lord's day in the year.

The name *Easter* is of doubtful meaning;⁴—but, as in the word Sunday, we regard not the name, but the thing;—so that, if we are careful to lay aside all superstitious feelings and usages, the title of the feast need not offend us.

The services of the Church are in harmony with so joyful an occasion. Instead of the usual Psalm, the 95th, she furnishes us with a selection of appropriate texts, pointing out the nature of the Feast,⁵ the manner in which we should keep it;⁶ the practical lesson which we should learn from the Resurrection of Christ,⁷ and the benefits which flow to us from it.⁸ The Collect for the day alludes to Christ's victory over death, and his having thus "opened to us the gate of everlasting life:"⁹—and we pray that, as the grace of

¹ Luke xxii. 12.

² "In the primitive times, the Christians of all churches, on this day, used this morning salutation, "*Christ is risen*;" to which those who were saluted, answered, "*Christ is risen indeed*;" a custom still retained in the Greek Church."—Wheatly.

³ Gregory Nazienzen calls it the "Queen of Festivals." (Orat. 42.) The only dispute among the ancients respecting it was, about the time of its celebration: the Eastern Churches keeping Easter, (or the Paschal Feast,) on the day of the Jewish Passover, the 14th of the new-moon; the Western on the next Lord's-day after it. This controversy was settled at the Nicene Council (A. D. 325) in favour of the latter.

⁴ Easter is usually derived from *Oster*,—an Anglo-Saxon word, signifying to *rise*. But others think it was the name of a Heathen Goddess—worshipped by our Saxon ancestors in the Spring,—answering to Astarte, or Ashteroth.

⁵ 1 Cor. v. 7.

⁶ Verse 8.

⁷ Rom. vi. 9—11.

⁸ 1 Cor. xv. 20—22.

⁹ 1 Cor. xv. 54. 2 Tim. i. 10. Heb. ii. 14, 15. Rev. i. 18.

God “*prevents*,” or is *beforehand with* us,—by “putting into our minds good desires; so by his continual help we may bring the same to good effect” by *entering in* at that “*gate*” which he has now set “open before” us.¹ This is a very suitable prayer for those, who having gone through a course of preparation in the previous season of Lent, are now approaching the Lord’s Table, to renew their solemn vows;—those vows which we can never perform, but in simple dependence upon him, “who worketh in us to will and to do of his good pleasure.”²

The Epistle and Gospel need no comment, but that of an inward experience of the uniting power of faith, by which we are drawn to Christ as with magnetic attraction, “are crucified with him,” “risen with him,” and “sit with him in heavenly places;” from whence “when Christ, who is our life shall appear, we also shall appear with him in glory.”³

Of the proper Psalms, two clearly refer to the Resurrection of Christ,⁴ and the others easily admit of application or accommodation to that event, of which the deliverance of David from his enemies, and of God’s people out of Egypt, were, in some measure, types.⁵ The First Lessons, which describe the institution of the Passover, and the Exode of the Israelites, are similarly applicable.⁶

The allusion to this Feast, in the proper preface for Easter-day, in the Communion service, is too beautiful to be omitted. “Chiefly we are bound to praise thee for the glorious Resurrection of thy Son, Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.”

¹ We may observe that all the Collects for the five Sundays after Easter, are Prayers for *Holiness* in heart and life.

² Phil. ii. 13. Comp. i. 6. Art. x.

³ Col. iii. 1—4. Comp. Gal. ii. 20. Eph. ii. 6; also John vi. 44. See Hom. xxvi. and Appendix I.

⁴ Comp. Psalm ii. 7, with Acts xiii. 33. Psalm cxviii. 22, with Matt. xxi. 42. Acts iv. 11. ⁵ Psalm lvii, cxiv. ⁶ Exod. xii, xiv.

EASTER-WEEK.

To add to the solemnity of Easter, and, in primitive times, to admit of the further improvement of this season by those, who at this feast, were usually admitted into the church by baptism:—as well as by those who partook of the Lord's Supper, for the first time, on Easter Sunday;—the Monday and Tuesday following are appointed to be observed as days of joyful thanksgiving. Indeed this festival anciently lasted fifty days, reaching to Whitsunday; and is still, in some measure, continued to the following Lord's day, when the Collect evidently refers to the Paschal Feast. Therefore we pray that we may "so put away the *leaven* of malice and wickedness, that we may always serve God in pureness of living and truth." This Collect with the accompanying Epistle, furnishes us with a searching test by which we may know whether we are indeed partakers of Christ's resurrection. Have we "put away the old leaven?"¹—Are we "overcoming the world?"² Christ will not be our "Resurrection," if he is not first our "Life."³ Nor can any but his believing people truly rejoice in him.

ROGATION DAYS.

The Monday, Tuesday, and Wednesday preceding the day of our Lord's Ascension, are called Rogation Days, and are appointed to be kept as fasts, partly as a preparation for that important feast, and partly to seek the blessing of Divine Providence upon the fruits of the earth at this season.

The word *Rogation* signifies *earnest prayer* and *supplication*, and has the same meaning in *Latin*, as *Litany* has in *Greek*.⁴ The origin of these days is traced to the middle of the fifth century, when Mamercus, Bishop of Vienne, upon the prospect of some particular calamities that threat-

¹ 1 Cor. v. 7.² 1 John v. 4, 5.³ John xi. 25. Comp. Rom. viii. 11, 13. Col. iii. 1—5.⁴ *Rogatio*, "a demand, request;" *λειτουργία*, "earnest supplication, entreaty."

ened his Diocese, appointed that extraordinary prayers and supplications should be offered up with fasting, for averting those impending evils.¹

The Church has provided a Homily for this occasion, consisting of four parts;—the three first inculcating the important and seasonable truth that “All good things,” natural, acquired, and spiritual, “come from God;”—and the fourth being an “Exhortation to be spoken to such parishes where they use their perambulation in Rogation Week, for the oversight of the bounds and limits of their town.”²

ASCENSION-DAY.

Our Lord Jesus Christ, having “manifestly appeared to all his Apostles after his most glorious resurrection,”³ “being seen of them forty days,”⁴ in order to afford them full proof of that event, so important to the truth of his religion; ⁵—“in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.”⁶ Our Church, therefore, having followed him through the whole of his earthly sojourn, now joyfully commemorates its triumphant close. Truly it was a solemn and majestic scene, when “as he blessed them, he was parted from them, and carried up,” as in a chariot of clouds and cherubim, to the bright abode of his Father in “heaven,”⁷ there to appear in the presence of God for us; ⁸—as our representative, in our stead,—and

¹ Hooker's Ecc. Pol. v. 41. (2) Palmer observes that “The three Rogation days were appointed to be kept holy ‘after the manner of former times,’ by the English Church at the Council of Cliffs-hoe, A. D. 742.”

² Hom. xxix. See Appendix K, where will be found a Prayer, well suited, with the Pious Homily, to carry out the designs of our faithful Parent the Church, in thus fencing with holy ordinances, and godly admonitions, this ensnaring season. See Job i. 5.

³ Proper Preface in Communion Service.

⁴ Acts ii. 3.

⁵ 1 Cor. xv. 14—19.

⁶ Preface.

⁷ Luke xxiv. 51. Comp. Mark xvi. 19. Acts i. 9. Psalm xviii. 10; lxviii. 17, 18.

⁸ Heb. ix. 24. Comp. Rom. viii. 34.

clothed with that very nature which he “took on him” as “the seed of Abraham.”¹

The proper Psalms appointed for the day, all breathe a note of triumph.² But the xxivth in particular, seems to have been composed, in the spirit of prophecy, expressly for this occasion. While we sing those words, “Lift up your heads, O ye gates, and be lift up, ye everlasting doors : and the King of glory shall come in ;”³ we can fancy we hear the notes of the seraphim, and almost join in the angelic chorus ; while the gates of heaven are opening to admit their glorious Lord.

The Proper Lessons present us with the typical ascensions of Moses and Elias,⁴ and the fulfilment of these figures in that event which we this day commemorate.⁵

In the Collect we pray for grace to make a right improvement of our Lord’s ascension ;—“ that like as we do believe him to have ascended into the heavens ; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with the Father and the Holy Ghost, one God.”⁶ The kingdom of Christ is invisible and spiritual. Being ascended into heaven, he sitteth on the right hand of God the Father Almighty,” until he shall “come from thence to judge the quick and dead.”⁷ Thus is fulfilled the prophecy of Zechariah, “He shall build the temple of the Lord, and he shall bear the glory, and shall sit and *rule* upon his throne ; and he shall be a *priest* upon his throne ; and the counsel of peace shall be between them both :”⁸ i. e. between his two offices of *priest* and *king*. “Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high-priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.

¹ Heb. ii. 16.

² Psalms viii, xv, xxi, xxiv, xlvii, cviii.

³ Psalm xxiv. 7, 9.

⁴ Deut. x. 2 Kings ii.

⁵ Luke xxiv. 44. Eph. iv. to verse 17.

⁶ Epistle. Acts i. 1—12. Gospel. Mark xvi. 14—20. Phil. iii. 20. Col. iii. 1—4.

⁷ Apostle’s Creed.

⁸ Zech. vi. 13.

Let us therefore come boldly unto the *throne of grace*, that we may obtain mercy, and find grace to help in time of need."

SUNDAY AFTER ASCENSION DAY.

When our Lord Jesus Christ delivered his last discourse to his Apostles, before his ascension, "he commanded that they should not depart from Jerusalem, but *wait* for the promise of the Father;" namely, that they should "be baptized with the Holy Ghost not many days" after.² This command they dutifully obeyed; for we read that, after his ascension, "they returned unto Jerusalem, and all continued with one accord in prayer and supplication."³ This, then, was their week of *expectation*; and it was a blessed exercise of faith and patience, thus to *wait* for the promised blessing.⁴ Our Church sets before us this holy example for our imitation, in the beautiful Collect for this Sunday. "O God, the king of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before."⁵

WHITSUNDAY.

The Church having patiently waited her appointed time, her Lord, faithful to his word, did not disappoint her; but, "according to his most true promise, the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of diverse languages, and also boldness, with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been

¹ Heb. iv. 14—16.² Acts i. 4, 5.³ Verse 12—14.⁴ Isaiah xxx. 18. Heb. vi. 11, 12; x. 36—39.⁵ Phil. ii. 9—11. John xiv. 16—18; xv. 26; 1 Peter iii. 22; Heb. vi 19, 20.

brought out of darkness and error, into the clear light and true knowledge of God, and of his Son Jesus Christ.”¹

This great event, the most important to Christianity, took place on the day of *Pentecost*,² the feast kept by the Jews in remembrance of the giving of the law from Mount Sinai, just *fifty* days from the Passover, which answered to our Easter.³ Consequently this day has ever been kept holy by the Christian Church, in a peculiar manner, and may be regarded as the celebration of its own commencement; when the Apostles had new power given them from above, and were openly anointed with those spiritual gifts, which were to qualify them for the ministry which they had to fulfil.⁴

The name *Whitsunday* was probably derived from the *white* robes worn by those who, on this day, were admitted into the Church by baptism;⁵ a ceremony which aptly denoted that joy and gladness, purity and righteousness, which are, as it were, the becoming garments of those, who have put on Christ, by a believing participation of that sacred ordinance.⁶

The proper Psalms for the morning are suited to express the Church's joy and blessedness, as the city and kingdom of Christ, in which he dwells and reigns by his Spirit, manifests his gracious presence, and sends forth his quickening word.⁷ Those for the evening, celebrate the glorious works of the Lord in Creation and Providence, and though less appropriate, can never be out of place as hymns of Divine adoration and praise.⁸

The First Lesson, in the morning, refers to the ancient feast, on which our Christian festival was engrafted.⁹ The

¹ Preface in Communion Service. Acts ii.

² Acts ii. 1. Lev. xxiii. 15, 16.

³ More strictly—from the “day after the Sabbath,”—or the *Second* day of the Feast. (Lev. xxiii. 15.) Scott on Acts ii. 1.

⁴ See Calvin on Acts. Argument, p. xxvi. Calv. Tr. So. Edition.

⁵ For other derivations, see Wheatly.

⁶ Isaiah lii. 1; lxi. 10. Rev. vii. 14; iii. 4, 5; xix. 8. Gal. iii. 27.

⁷ Psalm xlviii, lxxviii.

⁸ Psalm civ. cxlv.

⁹ Deut. xvi. 1—18

evening one contains a prophecy of Christ's kingdom, as the dispensation of the Spirit.¹ The Second Lessons require no remark, being entirely directed to the display of his operations, both ordinary and extraordinary; as not confined to his first outpouring on the day of Pentecost, but continuing to descend, like the morning dew, on the broad fields of the Church.²

In the Collect we pray that as "God at this time did teach the hearts of his faithful people by sending to them the light of his Holy Spirit," as recorded in the Epistle;³ so he may "grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort." This seems to refer to the Gospel,⁴ in which our Lord promised to send the Holy Ghost to his disciples, after his departure, as "the Spirit of truth,"⁵ to "teach them all things,"⁶ and "guide them into all truth;"⁷ and as their "Comforter,"⁸ to "abide with them, and be in them;"⁹—"bringing his words to their remembrance,"¹⁰—"helping their infirmities,"¹¹ as their advocate in prayer, and "filling them with all joy and peace in believing."¹²

Here then we see the extent to which the whole Church, in all ages, is interested in the event which we this day celebrate. The visible appearance of cloven tongues of fire on the heads of the first Christian disciples, was but an outward emblem of that baptism of the Spirit, which is absolutely necessary to enlighten the mind of every believer in Jesus, to purify his heart, to sanctify his soul, and establish within him that "kingdom" of Christ which is "righteousness, and peace, and joy in the Holy Ghost."¹³

The very day on which this manifestation of the Spirit took place, may teach us some useful lessons. The feast

¹ Isaiah xi. ² Acts x. 34—48; xix. 1—21. ³ Acts ii. 1—12.

⁴ John xiv. 15—31.

⁵ Verse 17.

⁶ Verse 26.

⁷ John xvi. 13.

⁸ John xiv. 16, 26, &c.

⁹ Verses 16, 17.

¹⁰ Verse 26.

¹¹ Rom. viii. 26. Compare 1 John ii. 1, where the same word *παρακλητος* is used in the original.

¹² Rom. xv. 13. Comp. John xiv. 27; xvi. 20—22.

¹³ Rom. xiv. 17.

of Pentecost commemorated the giving of the Law, written on tables of stone.¹ The Holy Spirit, in sanctification, engraves it upon the living tablets of the heart.² At this feast, the first-fruits of the harvest were solemnly dedicated to God.³ So the regenerate are “a kind of first-fruits of his creatures;”⁴ and the dispensation of the Gospel is “the harvest”⁵ of the world, when Christ sends forth his reapers into the field, to “gather his wheat into the garner.”⁶

WHITSUN-WEEK.

For the further improvement of this important festival, as of that of Easter, the Church has appointed the two days following to be kept holy, and has provided suitable Lessons, Epistles, and Gospels proper for each day. The first lesson on Monday morning⁷ reminds us that, as by the confusion of tongues at Babel, men were divided one from another, and thus the progress of Divine truth among them was greatly impeded; so by the gift of divers tongues to the Apostles, men of different nations and languages were brought home to a blessed unity and all made to “speak,” as it were “the language of Canaan;”⁸ while “with one mind and one mouth they glorify God, even the Father of our Lord Jesus Christ.”⁹ Thus, by the success of missionary labours, the glad tidings of the gospel of peace have come to our distant land, and been re-echoed from our shores to the utmost corners of the globe. In the words of the Psalmist: “their sound has gone out through all the earth, and their words unto the ends of the world.”¹⁰

1 Compare Exod. xix. 1, 16, with xii. 18, by which it appears that fifty days elapsed from the Passover to the giving of the law from Mount Sinai.

2 2 Cor. iii. 3. See August. on Exod. Ep. ii. xxxv. 29. In Janu. et Cont. Faust. xxxii. 12. 3 Lev. xxiii. 17, 20. Exod. xxiii. 16.

4 James i. 18. Rev. xiv. 4

5 Matt. ix. 37, 38.

6 Matt. iii. 12. This was especially the case on the day of Pentecost, when three thousand souls were added to the Church.

7 Gen. xi. 1—10.

8 Isaiah xix. 18. Comp. Zeph. iii. 9. and Calvin on Acts ii. 2.

9 Rom. xv. 6.

10 Psalm xix. 4. Rom. x. 18.

Respecting the other Lessons, and Scripture Portions, we shall only add, that there seems a careful intention to put us on our guard against false pretences to Divine inspiration;¹ an evil of fearful magnitude, and from which no age of the Church has been wholly free: and none less so than those in which the real gifts of the Spirit were most gloriously displayed.²

EMBER-DAYS AT WHITSUNTIDE.

Another obvious reason for the selection of these appropriate portions of Scripture, at this time, is that the Wednesday, Friday, and Saturday in this week are *Ember-days*, set apart by the Church for the examination and preparation of those who are to be admitted to Holy Orders on Trinity Sunday. Nor shall we find anything inappropriate in these passages for such an occasion, if we bear in mind, that the Scriptural meaning of the words *Prophet* and *Prophecy*, has not only a reference to *predicting* future events, but also to those who, being spiritually enlightened themselves, are able and empowered to instruct others also.³

TRINITY SUNDAY.

Having dedicated the foregoing Festivals to the honor of the separate Persons of the Son, and the Holy Spirit; the Church now calls us to celebrate the Trinity in Unity, giving thanks to the Father for revealing to us this mystery of Salvation, and praying him to “keep us steadfast in the faith.” After what has been said on this subject when treating of the Athanasian Creed, it is not needful to enlarge

¹ John x. 1—10. Gal. 5.

² For a further improvement of this season, read Hom. xxviii, Appendix F, and the Thanksgiving in the Communion Service. “It is very meet,” &c.

³ Gen. xx. 7. Exod. vii. 1. Judg. vi. 8. Joel ii. 28. Acts ii. 17, 18. 1 Cor. xiv. 1—6. Calvin well observes on this place: “The word *prophecy* doth signify nothing else save only the rare and excellent gift of understanding, as if Joel should say, ‘all men shall be endued with spiritual wisdom, even to the prophetic excellency.’” See the whole of his excellent comment.—Calvin, Tr. Soc. Ed. pp 86, 87.

upon it in this place.¹ The proper Preface in the Communion Service, with comprehensive brevity, expresses our belief in this Sacred Mystery. "Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

The select Scriptures read on this day, in public worship, each contain some reference, more or less distinct to the doctrine of the Trinity.² But the application of the First Lesson in the Afternoon to this subject is, at best, very obscure and doubtful.³

IMMOVEABLE FEASTS.

These are placed separately, because,—the Sundays, from Epiphany to Christmas, varying every year according to the place of Easter, upon which they depend—they would otherwise have caused confusion. Having already treated generally of the reasons of their observance,⁴ we shall now only add a few remarks respecting such particular days as seem to require further notice.

St. Andrew's day supposed to be placed first, because he was the first that found the Messiah.⁵ *St. Paul* is commemorated, not by his death or martyrdom, as the other apostles, but by his wonderful *conversion*; so full of instruction and advantage to the Church of Christ in all ages.⁶

The Protestant Episcopal Church keeps two days in memory of the blessed *Virgin Mary*, the *Purification*, and the *Annunciation*; which "though they have some relation to *her*, do yet more peculiarly belong to *our Saviour*. The

¹ [The author's valuable remarks upon the Athanasian creed were omitted; as that creed has not been retained in our Prayer-book. A brief extract, however, will be found in the Appendix, at Note L.]

² Gen. i. 1, 2, 3, 26, 27. Matt. iii. 16, 17. 1 John v. 7. Rev. iv. 5, 8. John iii. 5, 16.

³ Gen. xviii. 2, 22, formerly applied to the Trinity. See Hutchinson's Works. Parker Soc. Ed. pp. 126, 127, 160.

⁴ See pp. 102, 103.

⁵ John i. 40, 41.

⁶ Acts ix. 1 Tim. i. 12—16.

Annunciation has a peculiar respect to his *Incarnation*, who being the eternal Word of the Father, was at this time, made flesh. The *Purification* is principally observed in memory of our Lord's being made manifest in the flesh, when he was *presented* in the Temple."¹ On the Purification, lights used to be burned in the churches, and in processions, whence was derived the name of *Candlemas*. But this custom, savouring of Popery, was abolished at the Reformation.

The feast of *St. Michael and All Angels* deserves our attention, as calling to mind the many benefits we daily and hourly receive by their ministry.² Though we are forbidden to worship them,³ it is fitting we should thankfully acknowledge their invisible, but important services; and seek their succour from Him whom they serve, in "ministering to them," whom he has chosen to be "the heirs of salvation."⁴ The Epistle records the victory of Michael and his holy Angels over Satan and his angels: when that arch-enemy of souls was cast out of heaven.⁵ This conflict, however it is to be understood in its primary signification, aptly represents that deadly warfare which is ever waging between "the Captain of our Salvation,"⁶ and his hosts in heaven and on earth, on the one side,⁷ and the Devil and his agents, visible and invisible, on the other. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."⁸ How much we are indebted, in this combat, to our unseen protectors

¹ Wheatley. See Hooker's Ecc. Pol. v. 10, quoted p. 100.

² Gen. xxiv. 40; xxviii. 12; xxxii. 1, 2; xlviii. 16. Exod. xxiii. 20. 2 Kings ii. 12; vi. 17. Psalm xxxiv. 7; xci. 11, 12. Dan. iii. 25; vi. 22. Luke xvi. 22. Acts xii. 7, 15; xxvii. 7.

³ Col. ii. 18. Rev. xix. 10; xxii. 8, 9.

⁴ Heb. i. 14.

⁵ Rev. xii. 7—13. "*Michael*," in Hebrew, signifies "*Who is as God?*" Some commentators understand it of the Lord Jesus Christ. See Scott on this passage. Comp. Dan. x. 13, 21; xii. 1. Jude 9.

⁶ Heb. ii. 10.

⁷ Josh. v. 13, 14. The word מַלְאָכִים "*Sabaoth*," "*hosts*." (Isaiah vi. 3, 4.) is by some thought to refer to this. See Note 2 p. 59.

⁸ Eph. vi. 12.

and allies, we can never know in this world. Without asserting that each Christian has his particular good angel to watch over him,¹ suffice it to know that "They that be with us are more than they that be with them."² For even "the little ones" of Christ's family have their angels to guard them, (as we are taught in the Gospel for the day,) which "do always behold the face of his Father which is in heaven."³

The Collect for *All-Saints Day* is too precious a gem to be overlooked, even in this slight survey of the beauties and excellences of our Church services. It breathes the purest spirit of the Gospel, as taught by our Reformers. With it we will close this Chapter, as a most appropriate conclusion of our remarks:—"O Almighty God, who hast knit together *thine elect* in one communion and fellowship, *in the mystical body* of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those that *unfeignedly love thee*; through Jesus Christ our Lord. Amen."⁴

¹ See Calvin on Acts xii. 14.

² 2 Kings vi. 16. Comp. 2 Chron. xxxii. 7.

³ Matt. xviii. 1—11. For further remarks on this deeply interesting, but difficult subject, see Dr. Owen on Heb. i. 14, where the reader will find it handled in a sober and profitable manner, in close and reverential following of the testimony of scripture.

⁴ The Gospel contains our Lord's description of a true *saint*. The Epistle, a bright picture of the *Communion of the Saints in glory*.—Biddulph's Essay upon this Collect is peculiarly valuable. For a Prayer suitable for a Saint's Day—and this day, in particular, see Appendix K.

APPENDIX.

A. [PAGE 96.]

To the above arguments from Scripture, it may be interesting and acceptable to some of our readers to add the following Historical evidence of the antiquity of the Christian Sabbath.

Not to adduce the testimony of Ignatius, in his Epistle to the Magnesians, upon which some doubt seems to rest;—we may take the following competent and unexceptionable witnesses.

Pliny the younger, in his letter to the Emperor Trajan, A. D. 107, writes thus :—“They (the Christians of Pontus and Bithynia in Asia Minor) were wont to meet together, *on a stated day*, before it was light, and sing among themselves, alternately, a hymn to Christ as God; and bind themselves by an oath, not to the commission of any wickedness, not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common,” &c. There cannot be a doubt that this account, taken from the statements of the Christians themselves, refers to the celebration of the Lord’s Supper on the First Day of the week.

Justin Martyr, in his Apology for Christians, presented to Antoninus Pius, A. D. 148; gives the following important testimony. “Upon the *day called Sunday*, all that live either in city or country, meet together at the same place, where the writings of the Apostles and Prophets are read, as much as time will allow; when the reader has done, the Bishop makes a sermon, wherein he instructs the people, and animates them to the practice of such lovely precepts. At the conclusion of this discourse, we all rise up together and pray; and prayers being over, there is bread and wine, and water offered; and the Bishop, as before, sends up prayers and thanksgivings, with all the fervency he is able, and the people conclude all with the joyful acclamation of Amen. Then the consecrated elements are distributed to, and partaken of, by all that are present, and sent to the absent by the hands of the Deacons.” And again—“Upon *Sunday* we all assemble, that being the First Day in which God set himself to work upon the dark void, in order to make the world; and in which Jesus Christ our Saviour, rose again from the dead.”

B. [PAGE 102.]

In answer to the objection, that "It is not in the power of the the Church to *command rest*, because God hath left it to all men at *liberty*, that if they think good to bestow *six whole days* in *labour* they may; neither is it more lawful for the Church to abridge any man of that liberty which God hath granted, than to take away the yoke which God hath laid upon them, and to countermand what he doth expressly enjoin;" Hooker replies—"This opinion shaketh universally the fabric of government, tendeth to anarchy, and confusion; dissolveth families, dissipateth colleges, corporations, armies; overthroweth kingdoms, churches, and whatsoever is now through the providence of God by authority and power upheld." And again—"Those things which the law of God leaveth arbitrary and at liberty, are all subject unto positive laws of men, which laws for the common benefit abridge particular men's liberty in such things as far as the rules of equity will suffer. This we must either maintain, or else overturn the world, and make every man his own commander. Seeing then that labour and rest, upon any one day of the six throughout the year are granted free by the Law of God, how exempt are we then from the force and power of ecclesiastical law, except we deprive the world of power to make any ordinance or law at all?"—Ecc. Pol. v. 71. (3, 4.)

C. [PAGE 104.]

TABLE OF HOLY DAYS APPOINTED TO BE KEPT IN THE CHURCH
OF ENGLAND.

Jan. 1	Circumcision. (8th day after Christmas.	Dec. 26	St. Stephen.
6	Epiphany.	27	St John the Evangelist.
25	Conversion of St. Paul.	28	The Innocents.
Feb. 2	Purification of V. Mary. (40 days after Christmas)	Ascension day is forty days after Easter.	
24	St. Matthias.	Monday and Tuesday in Easter-week, and also in Whitsun-week, are kept as Festivals.	
Mar. 25	Annunciation of V. Mary.	SOLEMN DAYS observed by the Church of England.	
Apr. 25	St. Mark.		
May 1	St. Philip and St. James.	Jan. 30	Martyrdom of Charles I.
June 11	St. Barnabas.	May 29	Restoration of Charles II.
24	St. John Baptist.	June 20	Accession of our present Queen.
29	St. Peter.	Nov. 5	Gunpowder Treason.
July 25	St. James.	FASTS. Forty days of Lent. The Ember Days. Rogation Days. All Fridays except Christmas.	
Aug. 24	St. Bartholomew.		
Sept. 21	St. Matthew.		
29	St. Michael and all Angels.		
Oct. 18	St. Luke.		
28	St. Simon and St. Jude.		
Nov. 1	All Saints.		
30	St. Andrew.		
Dec. 21	St. Thomas.		
25	Christmas—Nativity of Christ.		

D [PAGE 108.]

VIGILS.

Vigils or *Eves*, are the evenings preceding the Feast Days to which they belong.¹ These are sixteen in number;² and are intended to be kept as a sort of preparation for the approaching solemnity. Thus every Saturday is, as it were, "*the preparation day*"³ for the Sabbath, or Lord's day ensuing. The name *Vigil* is supposed to have been derived from the ancient practice of "*watching*," or spending the night in religious exercises, on these occasions:—a custom which has good scriptural warrant when used in *private* devotion,⁴ but does not seem adapted to *public* worship. Indeed, so many irregularities arose out of it, that the Church, at an early age, saw cause for the discontinuance of the nightly watching, only retaining the old name of "*Vigils*," and the practice of *fasting*.

E. [PAGE 111.]

In addition to the Collects, Epistles, and Gospels, the first Prayer Book of Edward VI. contained *Introits*,—or Psalms to be sung or said while the priest *entered* in within the Communion rails,—of which the following is a table.

THE INTROITS FOR EVERY SUNDAY AND HOLY DAY THROUGHOUT
THE YEAR.

1 Sunday in Advent	Psalm 1	Septuagesima	Psalm 23
2 _____	— 120	Sexagesima	— 24
3 _____	— 4	Quinquagesima	— 26
4 _____	— 5	Ash-Wednesday	— 6
Christmas Day		1 Sunday Lent	— 32
First Communion	— 98	2 _____	— 130
Second Communion	— 8	3 _____	— 43
St. Stephen	— 52	4 _____	— 46
St. John Evangelist	— 11	5 _____	— 54
Innocent's Day	— 79	Sunday before Easter	— 61
Sunday after Christmas	— 121	Good Friday	— 22
Circumcision	— 122	Easter Even	— 88
Epiphany	— 96	Easter Day	
1 Sunday after Epiphany	— 13	First Communion	— 16
2 _____	— 14	Second Communion	— 3
3 _____	— 15	Monday after Easter	— 62
4 _____	— 2	Tuesday _____	— 113
5 } _____	— 20	1 Sunday _____	— 112
6 } _____		2 _____	— 70

¹ See the Rubric before the Collects.² See Table of Vigils.³ Mark xv. 42. John xix. 42.⁴ Psalm cxix. 62. Luke vi. 12.

TABLE OF INTROITS CONTINUED.

3 Sunday after Easter	Psaln 75	St. Thomas	Psa. 128
4 _____	— 83	Conversion of St. Paul	— 138
5 _____	— 84	Purification of V. Mary	— 131
Ascension Day	— 47	St. Matthias	— 140
Sunday after Ascension	— 93	Annunciation	— 131
Whitsunday	— 33	St. Mark	— 141
Monday after Whitsunday	— 100	St. Philip and St. James	— 133
Tuesday _____	— 101	St. Barnabas	— 142
Trinity Sunday	— 67	St. John Baptist	— 143
1 Sunday after Trinity	119 Pt. 1	St. Peter	— 144
2 _____	— 2	St. Mary Magdalen	— 146
3 _____	— 3	St. James	— 148
4 _____	— 4	St. Bartholomew	— 115
&c. &c.	&c.	St. Matthew	— 117
22 _____	— 22	St. Michael and all Angels	— 113
23 _____	— 124	St. Luke Evangelist	— 137
24 _____	— 125	St. Simon and St. Jude	— 150
25 _____	— 127	All Saints	— 149
St. Andrew	— 129		

F. [PAGE 121.]

A PRAYER SUITED FOR NEW YEAR'S DAY, AND WHITSUNDAY,
TAKEN FROM KING EDWARD VIth's PRIMER.

For the gift of the Holy Ghost.

"So frail is our nature, so vile is our flesh, so lewd is our heart, so corrupt are our affections, so wicked are all our thoughts even from our childhood upwards, that of ourselves we can neither think, breathe, speak, or do anything that is praiseworthy in thy sight, O heavenly Father; yea, except thou dost assist us with thy merciful goodness, all things are so far out of order in us, that we see nothing in ourselves but thy heavy displeasure and eternal damnation. Vouchsafe, therefore, O gracious Father, to send thy *Holy Spirit* unto us, which may make us *new creatures*, put away from us all fleshly lusts, fill our hearts with *new affections*, and spiritual motions, and so altogether *renew* us, both in body and soul, through his godly inspiration, that we may die unto the old Adam, and live unto thee in *newness of life*, serving thee our Lord God in holiness and righteousness all the days of our life. Amen." Parker Soc. Ed. p. 468.

G. [PAGE 126.]

PRAYERS SUITED FOR ASH-WEDNESDAY, TAKEN FROM KING
EDWARD VIth's PRIMER.

For true knowledge of ourselves.

"It is written in thy holy gospel, most loving Saviour, that thou camest into this world not to call the righteous, that is, such as

justify themselves, but sinners unto repentance. Suffer me not therefore, O Lord, to be in the number of those Pharisees who, boasting of their own righteousness, their own works, and merits, despise that righteousness that cometh by faith, which alone is allowable before thee. Give me grace to acknowledge myself, as I am, the child of wrath by nature, a wretched sinner, and an unprofitable servant, and wholly to depend on thy merciful goodness with a strong and unshaken faith; that in this world thou mayest continually call me unto true repentance, and in the world to come bring me unto everlasting glory. Amen."—Parker Soc. Ed. p. 468.

For a pure and clean heart.

"The heart of man naturally is wicked and unsearchable through the multitude of sins, which as in a foul sink of corruption, lie buried in it, insomuch that no man is able to say, My heart is clean, and I am clear from sin. Remove from me, therefore, O heavenly Father, my wicked, stony, stubborn, corrupt, and unbelieving heart. Create in me a clean heart, free from all noisome and ungodly thoughts. Breathe into my heart by thy Holy Spirit, godly and spiritual motions, that out of the good treasure of the heart I may bring forth good things unto the praise and glory of thy name. Amen."

For a quiet conscience.

"The wicked is like a raging sea which is never in quiet, neither is there any peace to the ungodly; but such as love thy law, O Lord, have great peace, quiet minds and contented consciences, which is the greatest treasure under the sun, given of thee to so many as seek it at thy hand with true faith and continual prayer. Give me, O Lord, that joyful jewel, even a quiet mind and peaceful conscience; that I, being free from the damnable accusations of Satan, the crafty persuasions of the world, the subtle enticements of the flesh, and the heavy curse of the law; and being fully persuaded of thy merciful goodness toward me, through faith in thy Son Christ Jesus; may quietly serve thee, both in body and soul, in holiness and righteousness all the days of my life. Amen."—Parker So. Ed. p. 469.

For mercy and grace.

"O bountiful Jesu, O gracious Saviour, O Christ the Son of God, have pity upon me, mercifully hear me, and despise not my

prayers. Thou hast created me of nothing, thou hast redeemed me from the bondage of sin, death, and hell, neither with gold or silver, but with thy most precious body once offered upon the cross, and thine own blood shed once for all, for my ransom: therefore, cast me not away, whom thou, by thy great wisdom hast made: despise me not, whom thou hast redeemed with such a precious treasure: nor let my wickedness destroy that which thy goodness hath builded. Now whilst I live, O Jesu, have mercy on me; for if I die out of thy favour, it will be too late afterward to call for thy mercy: whilst I have time to repent, look upon me with thy merciful eyes, as thou didst vouchsafe to look upon Peter thine Apostle, that I may bewail my sinful life, and obtain thy favour and die therein. I acknowledge, that if thou shouldest deal with me according to strict justice, I have deserved everlasting death. Therefore, I appeal to thy high throne of mercy, trusting to obtain God's favour, not for my merits, but for thy merits, O Jesu, who hast given thyself an acceptable sacrifice to thy Father to appease his wrath; and to bring all sinners truly repenting and amending their evil life into his favour again. Accept me, O Lord, among the number of them that shall be saved; forgive my sins, give me grace to lead a godly and innocent life, grant me thy heavenly wisdom, inspire my heart with faith, hope, and charity; give me grace to be humble in prosperity, patient in adversity, obedient unto my rulers, faithful unto them that trust me, dealing truly with all men; to live chastely in wedlock, to abhor adultery, fornication, and all uncleanness; to do good after my power unto all men, to hurt no man, that thy name may be glorified in me during this present life, and that I afterward may obtain everlasting life, through thy mercy and the merits of thy suffering. Amen."—Parker So. Ed. p. 476.¹

H. [PAGE 129.]

A PRAYER SUITED FOR GOOD FRIDAY TO CHRIST CRUCIFIED.

"As thou, O Lord, wast crucified for me, so I beseech thee, crucify me with thee, that I may rise again with thee to everlasting life. Thy flesh was crucified for me. Crucify with thee O Christ, the kingdom of the flesh which hath dominion in me, that I may put off the old Adam, and by newness of life may be transformed into thee; the second Adam, sin, unbelief, and the whole tyranny of Satan being vanquished and overcome. Bring

¹ Found also in Lindley's Prayers—"Christian Prayers," &c. Parker Society, p. 189.

to pass, O Lord, that by thy cross and painful suffering, thy yoke may be to me made light, and thy burden easy ; that willingly and gladly following thee, I may come whither thou art gone ; that is, to thy Father most blessed and immortal, from whom nothing shall afterwards be able to separate us. Amen.”—From Bull’s Prayers, (1566) Parker So. Ed. p. 149.

I. [PAGE 131.]

In the first Prayer Book of Edward VI. only the two last sentences (Rom. vi. 9—11. 1 Cor. xv. 20—22) were given ; the first was added at the restoration. After the first of these anthems, was added “ Alleluia, Alleluia ;” and after the second, “ Alleluia.” Then followed these Responses—

“ *The Priest.*—Shew forth to all nations the glory of God.

“ *The Answer.*—And among all people his wonderful works.

“ *Then the Priest added.*—Let us pray.

“ O God, who for our redemption didst give thine only begotten Son to the death of the cross : and by his glorious resurrection hast delivered us from the power of our enemy : Grant us so to die daily from sin that we may evermore live with him in the joy of his resurrection : through the same Jesus Christ our Lord. Amen.”

The present was appointed for the *First Communion*, while at the Second was used the one now appropriated to the First Sunday after Easter.

K. [PAGE 133.]

A PRAYER TAKEN FROM KING EDWARD’S PRIMER, “SUITABLE FOR ALL MEN, AND TO BE SAID AT ALL TIMES,” BUT ESPECIALLY ON ROGATION DAY, AND SAINTS’ DAYS.

“ Most merciful Father, grant me to covet with an ardent mind those things which may please thee, to search them wisely, to know them truly, and to fulfil them perfectly, to the praise and glory of thy name. Order my living so that I may do that which thou requirest of me, and give me grace that I may know it, and have will and power to do it, and that I may obtain those things which be most convenient for my soul. Gracious Lord, make my way sure and straight to thee, so that I fall not between prosperity and adversity ; but that in prosperous things I may give thee thanks, and in adversity be patient, so that I be not lift up with the one nor depressed with the other : and that I may

rejoice in nothing but that which moveth me to thee, nor be sorry for any thing, but for those things which draw me from thee : desiring to please nobody, nor fearing to displease any besides thee. Most loving Father, let all worldly things be vile unto me for thee, and be thou my most special comfort above all. Let me not be merry with the joy that is without thee, and let all the rest weary me which is not in thee. Make me to lift up my heart oftentimes to thee ; and when I fall, make me to think on thee, and be sorry with steadfast purpose of amendment. Loving Lord, make me humble without feigning : merry without lightness : sad without mistrust : sober without dullness : true without doubleness : fearing thee, without desperation : trusting in thee, without presumption : telling my neighbours their faults meekly, without dissimulation : teaching them with words and examples, without any mockings : obedient without arguing : patient without grudging : and pure without corruption. Give me also, I beseech thee, a waking spirit, that no curious thought withdraw me from thee. Let it be so strong, that no filthy affection draw me backward : so stable, that no tribulation break it. Grant me also to know thee : diligently to seek a godly conversation to please thee, and finally hope to embrace thee, for the precious blood sake of that immaculate Lamb, our only Saviour Jesu Christ. To whom with thee, O Father, and the Holy Ghost, three persons and one God, be all honour and glory, world without end. Amen.”—Parker So. Ed. pp. 466, 467.¹

L. [PAGE 140.]

This “Catholic faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly :” for “whatsoever,” saith St. John, “transgresseth and abideth not in the doctrine of Christ, hath not God ;”² and we are strictly forbidden either to add to God’s words, or to take away anything from them ;³ while we also read of some, who being “unlearned and unstable, wrest the Scriptures to their own destruction.”⁴ The word “person,” which some have objected to, is a Scripture term, and is used to distinguish the separate subsistences in the Divine Essence.⁵ As when the Son of God is called “the image of His

¹ A prayer resembling this, but more complete, may be found at the end of the old Black-letter Prayer Books prefixed to Barker’s Bible ; where are several comprehensive and scriptural Forms.

² 2 John 9. ³ Deut. iv. 2. Rev. xxii. 18, 19. ⁴ 2 Peter iii. 16.

⁵ “What I denominate a Person, is a subsistence in the Divine Essence,

Father's person," a distinction is evidently made between the two, both of whom are God, and one the "image" of the other.¹ The distinction of three persons in the one God, is fully proved by the very form of Baptism, prescribed by our blessed Lord himself, "in the name (*one* name) of the Father, and of the Son, and of the Holy Ghost;"² as well as in many other passages of Holy Scripture.³ The *Unity* of the Godhead, however, must never be lost sight of, attested as it is both by reason and Scripture, and the very groundwork of Christianity.⁴ Yet, in this Divine Unity, Revelation has made known to us the existence of Three Persons of equal glory, and co-eternal duration; and this stupendous mystery, which is, indeed, above the grasp of reason, but not contrary to its enlightened dictates, is equally important to be believed as the doctrine of the Unity of God; being peculiarly the foundation of our faith, and inwrought into the very substance of its essential doctrines, so as to be inseparably connected with them.⁵ The whole of the Gospel, goes directly or indirectly, to prove that "such as the Father is, such is the Son, and such the Holy Ghost." Of each of these Three Persons, the Scripture testifies that they are "uncreated," being all employed in the work of creation, and consequently existing before all creatures. It also declares, that they are all "incomprehensible," by which word is meant, that they are immeasurably great and glorious; or, to use a more common term, "infinite."⁶ It tells us they are "eternal," without beginning and without end; and ascribes to each of them the Divine attribute of "Omnipotence," as well as the same incommunicable titles of the supreme "God" and "Lord," or "Jehovah;"⁷ while yet there is but "one God,"⁸ and "one Lord."⁹ Although the Son is said to be "begotten of the Father;"¹⁰ and the Spirit to "proceed" from the Father and the Son;¹¹ (whence he is called the "Spirit of Christ;"¹²) yet "in this Trinity none is afore, or after other;" i. e. in point of time, not in the order of our con-

which is related to the others, and yet is distinguished from them by a certain incommunicable property."—Calvin's Institutes, translated by Allen, B. i. c. xiii. 6.

¹ Heb. i. 3. ² Cor. iv. 6, Marg. ii. 10.

² Matt. xxviii. 19.

³ 2 Cor. xiii. 14. 1 Peter i. 2. Isaiah xlii. 1. Matt. iii. 16, 17. John xv. 26; xvi. 15. Gal. iv. 6. Eph. ii. 18, &c. &c. Comp. also Gen. i. 26; iii. 28, &c.

⁴ Deut. vi. 4. Gal. iii. 20.

⁵ John v. 17, 18; xiv. 9, 10. Compare Isaiah vi. 1—3, with John xii. 40, 41. Acts xxviii. 25, 26. See also Phil. ii. 5, 6. Acts v. 3, 4.

⁶ The original is "immensus."

⁷ See Table.

⁸ Deut. iv. 35. Eph. iv. 6.

⁹ Deut. vi. 4. Eph. iv. 5.

¹⁰ John i. 18.

¹¹ John xv. 26.

¹² 1 Peter i. 11.

ceptions ; “none is greater or less than another,” in respect of His Godhead: “but the whole three Persons are co-eternal together, and co-equal.”¹

¹ The following table presents a synopsis of the proof of that part of the Athanasian Creed which refers to the Trinity :—

<i>Titles and Attributes of</i>	<i>the Father,</i>	<i>the Son,</i>	<i>the Holy Ghost.</i>
GOD. (Elohim) θεος.	Deut. iv. 35.	Acts xx. 28. 1 Tim. iii. 16.	Acts v. 3. 4. 1 Cor. iii. 16. vi. 19.
LORD. (Jehovah) κυριος.	Exod. vi. 2.	Jer. xxiii. 6. Acts x. 36.	2 Cor iii. 17. Compare Numb. vi. 26, with 2 Cor. xiii. 14.
“Uncreated,” or Creator.	Gen. i. 1.	John i. 1—3. Col. i. 16, 17.	Gen. i. 2. Job xxxiii. 4.
“Incomprehensible,” or Infinite.	Job xi. 7—9. Psa. cxxxix.	Eph. iii. 8, 18, 19. Col. i. 19 ; ii. 9.	Psa. cxxxix 7. 1 Cor. ii. 10, 11.
“Eternal.”	Psa. xc. 2.	Rev. i. 17 ; xxii. 13. Heb. i. 10—12.	Heb. ix. 14.
“Almighty.”	Gen. xvii. 1.	Rev. i. 8.	Job xxxiii. 4.
“Truth,” “Life,” “Quickening,” “Sanctifying,”	John vii. 28. Deut. xxx. 20. John v. 21. Jude 1.	John xiv. 6. Rev. iii. 7. John v. 26. Col. iii. 4. John v. 21. Heb. ii. 11.	John xiv. 17. 1 Johu v. 6. Rom. viii. 2, 10, 11. 1 Pet. iii. 18. Rom. xv. 16.

CHAPTER VI.

THE COMMUNION.

HAVING now reviewed the regular Services of our Church, we come to her occasional Offices ; and, first, that for the celebration of the Lord's Supper.

To prayer the Sacraments properly succeed, which, pregnant as they are with grace and truth, when rightly viewed and applied, as uniting us to Christ, and enabling us to realize communion with Him :—have too often, by abuse, become fatal to true piety, the strongholds of formality, self-righteousness, and superstition.

By the word *Sacrament* we mean a sacred sign, or representation of some spiritual thing, which, when received as from God, by faith, truly conveys to us, in a spiritual manner, that grace of which it is the symbol.¹ We call the Sacraments “holy mysteries,” not as if they were able to work upon us as charms, in a miraculous manner ; but because, being ordained by Christ himself, they form a very solemn and important part of the mystery of our salvation ; operating invisibly on the hearts of God's children, assuring

¹ See Church Catechism, Art. xxv. and Hom. xxi. where the nature of a sacrament is thus defined. “As for the number of the sacraments, if they should be considered according to the exact signification of a sacrament—namely, for the *visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining to Christ*—there be but two ; namely, Baptism, and the Supper of the Lord.” But it is added,—“In a *general acceptation*, the name of a sacrament may be attributed to *anything, whereby a holy thing is signified*. In which understanding of the word, the ancient writers have given this name, not only to the other *five*, (*Romish sacraments*;) but also to divers other ceremonies.” See also Hooker, Ecc. Pol. v. 50. (1.)

them of His grace and favour, and thus "sealing their souls to the day of redemption."¹

There is a sacredness of character in every ordinance of Christ, as instituted by Divine authority, and enforced by the peculiarly-endearing obligations of gratitude and love. But in the Sacrament of the Lord's Supper, there is an additional motive for reverence and affection, arising from the peculiar circumstances of its appointment, and the objects for which it was ordained. Its very name reminds us, that it was instituted by our Lord, at his *last supper*, in commemoration of his approaching sacrifice upon the cross for our sins, as a pledge of spiritual communion with his disciples during his absence from them in the body, and a bond of union among themselves with each other to the end of the world.² It vividly represents to believers the interest which they have in His death, thus enjoying the communion of his body broken, and his blood shed for them. Upon these they feed spiritually in the exercise of a realizing faith; the bread and wine becoming to them, as it were, the very flesh and blood of the Son of God.³ They feel that they are united to Christ indeed; that He is present with them, if not in a more real, yet in a more *sensible* manner, than in the bare hearing of the word, or the other exercises of devotion;⁴

¹ Eph. iv. 30. "Signs they are, but more than signs, merely representing; they are means exhibiting (offering,) and seals confirming, grace to the faithful. But the working of faith, and the conveying of Christ into the soul to be received by faith, is not a thing put into them to do of themselves, but still in the supreme hand that appointed them."—Abp. Leighton on 1 Peter iii. 21. So Hooker, Ecc. Pol. v. 57.

² Luke xxii. 19, 20. 1 Cor. x. 16, 17; xi. 23—26.

³ "Faith feeds the soul, not in the vulgar common way, but nourishes it in a mystical manner.—The elements may seem very poor and beggarly in themselves; but, when a transubstantiating faith shall turn the bread into the body of Christ, and the wine into his blood, it will make a believing soul cry out, 'Lord, evermore give us this bread.'"—Bishop Hopkins' Sermon on Lord's Supper. Works, vol. ii. p. 439. See Appendix I.

⁴ "As the word of God preached putteth Christ into our ears, so likewise these elements, joined to God's word, do after a sacramental manner, put Christ into our eyes, mouths, hands, and *all our senses*."—Apb. Cranmer on the Sacrament. Parker So. Edit. p. 41. See also Nowell's Catechism, p. 101.

and without presumption or superstition, they gladly confess with the Apostle ;—"The cup of blessing which we bless, is it not the *communion* (participation) *of the blood of Christ* ? the bread which we break, is it not the *Communion of the body of Christ* ?"¹

While some have degraded this sacred ordinance, robbing it of its spiritual character as a *means of grace*, and lowering it into a *bare sign*, or naked representation of the death of Christ and his communicated benefits ;² others, on the contrary, have exalted it unduly, by transforming the spiritual feast into a miraculous presence of the *real body and blood of Christ in the sacramental elements*.³ Between these opposite extremes of defect and excess, many varying shades of error are blended.⁴ Avoiding all these dangerous rocks and quicksands, the Protestant Episcopal Church has taken the only safe and scriptural course between them, assuring the believing communicant of a real participation of the benefits of Christ's death, and of his spiritual presence in this holy Sacrament, and altogether denying both these privileges to the unbeliever.⁵

The Communion-service was prepared, in an especial manner, for the use of "the faithful,"⁶ such as not only profess themselves Christians, but are such in reality. If throughout the services of the Church we have observed a

¹ 1 Cor. x. 16.

² Zuinglius, and the Reformed Churches of the Continent, followed by many in England ; though chiefly with reference to the other sacrament.

³ The Papists, by their "blasphemous fable" of *Transubstantiation*, and the Lutherans, by their absurd figment of *Consubstantiation* ; followed closely by Dr. Pusey, and the Oxford Tractarians.

⁴ To those, who assume the name of *Friends*, while habitually disregarding the Saviour's words, "*Do this in remembrance of me*;"—we would repeat that solemn, yet affectionate warning of our blessed Lord,—"*Ye are my friends, if ye do whatsoever I command you.*" 1 John xv. 14.

⁵ Thus Art. xxviii. "To such as *rightly, worthily, and with faith*, receive the same, the bread which we break is a partaking of the body of Christ," &c. and Art. xxix. "The wicked, and *such as be void of a lively faith*, although they do carnally and visibly press with their teeth the sacrament, &c., . . . yet *in no wise are they partakers of Christ.*" See also Hom. xxvii. part i.

⁶ Art. xix. Catechism.

spiritual tone, suitable for spiritual worshippers, much more may we expect such sentiments in that more select "Communion of Saints," to which she now introduces us. The Rubrics prefixed to it inform us, that it is her design to exclude from her Communion, in obedience to the directions of God's word, all such as have proved themselves unworthy.¹ The rest, after due examination and instruction, are left to the judgment of their own consciences. It is much to be regretted that the exercise of "godly discipline" has been so long disused, as to be scarcely practicable; yet, to a certain extent, it may still be partially revived, in the way of faithful exhortation, and private admonition. Nor can any minister of Christ be justified in neglecting such an opportunity of sifting men's consciences, and bringing conviction home to their hearts.²

THE EXHORTATION.

For this purpose the Church has provided two Exhortations, to be used previously to the celebration of the Holy Communion. And, though in the primitive Church, where the Lord's Supper was received daily,³ such a form was un-

¹ Matt. xviii. 15—17. 1 Cor. v. 5—13; x. 21. It seems a minister has still the power to repel any improper person. . . . See Wheatley. For an account of the ancient discipline, the reader may refer to Tertulian's Apology, c. xxxix.

² See some valuable hints on this subject, with questions for examination, in the Memoir of Dr. Bedell of Philadelphia. Seeley, 1835, pp. 100—106. [Although discipline is too lax in our own church, yet the remarks in the author's text are scarcely applicable to the state of things here without some qualification.]

³ In Cyprian's time, A. D. 252, the eucharist was received *daily*. De Orat. Dom. See other authorities in Bingham's Antiq. B. xiii. c. ix. 7. But we may go much higher. See Acts ii. 42—46, compared with xx. 7. and 1 Cor. x. 16; xi. 20. In the First Prayer Book, 1549, the following rubric is placed after the first exhortation. "In Cathedral Churches, or other places where there is *daily Communion*, it shall be sufficient to read this exhortation once in a month, and in parish churches, upon the week days, it may be left unsaid." The rubrics now require it to be administered in Collegiate Churches, "every Sunday at the least," unless hindered by "a reasonable cause." [See previous remarks on Daily Service.]

necessary; yet we shall find it very helpful to our languid piety, to be thus assisted in our preparation for this sacred feast; and to be reminded, from time to time, of the duty of remembering Christ at his Table, and “showing forth his death till He come” again in glory.¹

In the First Exhortation we see, who are invited to partake,—“*all such as shall be religiously and devoutly disposed.*”² Here is no exclusive, sectarian spirit; no requiring the Shibboleth of a party. All are bidden to the feast, whom the Lord of the Feast has disposed to come. Next, we have an encouraging description of the sacred ordinance itself,—the *most comfortable* sacrament of the “Body and Blood of Christ.” What child of God would absent himself from this refreshing feast? Then, the design of the institution,—“to be by them received in remembrance of his meritorious Cross and Passion; whereby alone,” (*not by the formal commemoration*) “we obtain remission of our sins, and are made partakers of the kingdom of heaven.”⁴

Keeping this design in view, we are exhorted in the first place, to give “most humble and hearty thanks to our heavenly Father,”⁵ for having given his Son, “not only to die for us, but also to be our spiritual food and sustenance in this holy Sacrament;” wherein the believing communicant may find strengthening and refreshing food:—“meat indeed, and drink indeed” for his hungering and thirsting soul.⁶

¹ Luke xxii. 19. 1 Cor. xi. 26.

² Acts ii. 41, 42. This exhortation in King Edward’s Prayer Book began, “Dear friends, and you *especially upon whose souls I have cure and charge.*”

³ 1 Cor. x. 16.

⁴ Acts xxvi. 18. Heb. ix. 11—15. In the first Prayer-Book, the words stood as follows,—“*By the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven, whereof we be assured and ascertained, if we come to the said sacrament with hearty repentance for our offences, steadfast faith in God’s mercy, and earnest mind to obey God’s will, and to offend no more.*”

⁵ Psalm cxvi. 12, 13. Heb. xiii. 15.

⁶ John vi. 53—56. In the first Prayer-Book it was thus expressed:—“Whereupon our duty is to come to these holy mysteries, with most hearty thanks to Almighty God for his infinite mercy and benefits given and bestowed upon us his unworthy servants, for whom he hath not only

But our faithful mother teaches us “rightly to divide the word of truth :”¹—not “handling it deceitfully”²—as if it were all promise, without threatening, privilege without corresponding duty. If this blessed Sacrament be “so divine and comfortable a thing, as it has been represented, “to them who receive it worthily ;”³—renewing in them the life of Christ, and giving a foretaste of heavenly joy :—it is equally awful and “dangerous to them that will presume to receive it unworthily.” Therefore, in the next place, she exhorts us, before receiving, “to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof.”

There are some who dislike all insisting upon preparatory exercises, as tending to a “spirit of bondage :”⁴—and we fear, that the “Week’s Preparation,” once so popular, and still too much in vogue,—cannot be exempted from the charge of leading mere professors to mistake the form for the spirit of piety ;—thus lulling their souls into a fatal slumber, from which they may be roused only to “lift up their eyes in torments.”⁵

But it must not be forgotten, that the hand of the diligent maketh rich ;”⁶ nor can we expect to “grow in grace,”⁷ without a suitable improvement of all the appointed means. Every opportunity, therefore, should be embraced, which favours the exercise of self-abasement, may increase our self-knowledge, and stir us up to renewed repentance, and closer walking with God.⁸ For these ends the occasion of Preparation for the Lord’s Supper seems peculiarly adapted ; and, therefore, when duly improved, will tend, not only to a worthy participation of this ordinance, but to a deeper and more spiritual tone of our general religion.

Not that we would bind down the Christian communicant to any legal restrictions, that would hinder his enjoyment

given his body to death, and shed his blood, but also doth vouchsafe in a sacrament and mystery to give us his said body and blood to feed upon spiritually.”

¹ 2 Tim. ii. 15.

² 2 Cor. iv. 2.

³ 1 Cor. xi. 27, 29.

⁴ Rom. viii. 15.

⁵ Luke xvi. 23.

⁶ Prov. x. 4.

⁷ 2 Peter iii. 18.

⁸ Gal. vi. 3, 4.

of this refreshing spiritual entertainment, on any unexpected occasion.¹ The believer in Jesus should be habitually prepared to commemorate the dying love of his Saviour, and will, in the main, be found in such a frame of mind, as to be always ready to “feed upon Christ;” and hold sweet communion with his brethren, in this holy ordinance.

The Church has well shown us wherein the true preparation consists, in her first Exhortation: namely, in diligent *self-examination*;—not a formal routine of prayers and exercises, “after the manner of dissemblers with God,” but a searching inquiry into the heart and life, “by the rule of God’s commandments;”²—“so that we may come holy and clean to such a heavenly feast in the marriage-garment required of God in holy Scripture.”³—Self-examination, if sincere, must lead to “bemoaning our sinfulness, and confessing ourselves to God;” not only in a general way, but for all our particular offences, “by will, word, and deed,—with full purpose of amendment of life:”⁴ at the same time, seeking reconciliation with those whom we have offended, and “making restitution for wrongs done to any other, to the utmost of our power;”⁵ and being ready to forgive those that have offended us.⁶

Without this preparation, at least, in the general frame of our minds,⁷ we cannot be in a fit state to enjoy communion with a holy God; and the impenitent sinner, by

¹ “As for preparation, though it be very fit and requisite, that before so solemn an ordinance as this, we should allot some time for a more serious scrutiny and search of our own hearts, and the stirring up of the graces of God within us: yet, I must profess, that I look upon that man, who hath endeavoured to serve God conscientiously in the ordinary duties of every day, to be sufficiently prepared for this holy and blessed ordinance, if he be suddenly called to partake of it; and called to it he is, whensoever he hath an opportunity of receiving.”—Bishop Hopkin’s Sermon on the Lord’s Supper, Works, vol. ii. p. 449.

² 1 Cor. xi. 28. 2 Cor. xiii. 5. ³ Matt. xxii. 11. Rev. xix. 8.

⁴ Psalm xxxii. 5; cxix. 59, 60. Prov. xxviii. 13. 2 Cor. vii. 10, 11.

⁵ Matt. v. 23—26. Luke xix. 8. Comp. Exod. xxii. 6, 7.

⁶ Mark. xi. 25.

⁷ In the first Prayer-Book it was thus expressed; “Let him make satisfaction . . . before he come to God’s board, or at the least be in full mind and

“receiving the holy Communion, doth nothing else but increase his damnation.”¹ The minister, therefore, solemnly calls upon all that are living in “grievous” and open sin, and are enemies of Christ’s Gospel,² to repent, before they come to the Lord’s table; lest, after partaking, “the devil should enter into them as he entered into Judas,”³ and they should become finally hardened in their iniquities, in just punishment for so presumptuous a desecration.

But it is especially required of those who come to the Lord’s Supper “to examine themselves, whether they have a lively *faith* in God’s mercy through Christ, with a thankful remembrance of his death.”⁴ “Without faith it is impossible to please God,”⁵ and especially in this holy ordinance; where the objects presented to us, as well as the blessings to be enjoyed by us, are realized only by faith.⁶ Is the Lord’s Supper a *sign*? Faith represents to us the sufferings of Christ in such an impressive and sensible manner, as to produce a holy sorrow for, and a holy hatred of sin, with a grateful love to that precious Saviour, “who loved *us*, and gave himself *for us*.”⁷ Is it a *seal*? Faith takes hold of the promises of God here made over to us afresh—pardon, acceptance, grace, and life eternal; and renews the dedication of ourselves to Him as “a living sacrifice.”⁸ Hence it appears what cause the Church has to declare, “that no man should come to the holy Communion but with a full trust in God’s mercy, and a quiet con-

purpose so to do, as soon as he is able; or else let him not come to this holy table, thinking to deceive God, who seeth all men’s hearts. For neither the absolution of the priest can any thing avail them,” &c.

¹ 1 Cor. xi. 29. Comp. Psalm xxvi. 6. 1 Cor. x. 21. “This twofold sealing office the sacrament hath towards all that partake of it; it will seal to them the certainty of eternal life and salvation, if they believe; or of eternal wrath and condemnation, if they remain impenitent and unbelieving.”—Bishop Hopkins’ Works, vol. ii. p. 444.

² Phil. iii. 18, 19.

³ John xiii. 26, 27. See Scott in loco. The passage is a quotation from Chrysostom, Hom. i. de Prod. Jud. quoted in Becon’s early writings. Parker So. Ed. p. 117.

⁴ Heb. xi. 6.

⁵ Church Catechism. Heb. x. 22,

⁶ John vi. 35—37. Comp. 51—57.

⁷ Gal. ii. 20.

⁸ Rom. xii. 1.

science,"—quieted, that is, not by false peace, and ignorant presumption, but by appropriating faith in Christ, and well-grounded confidence in his atoning blood.¹

Not that she would discourage the timid believer from drawing near to "touch the hem of Christ's garment;" as she did of old, to whom it was said by our gracious Lord, "Daughter thy faith hath made thee whole, go in peace."² But only that without assured faith, we must fall short of the comfortable improvement of this fruitful Gospel ordinance.

In order to obtain this desirable blessing where it is wanting, and to increase it where it is weak;—the doubtful and desponding Christian is directed to make use of the appointed "ministry of God's word," not only in public, but in private; that by this means, his faith may be strengthened, his doubts dispelled, and the promises of the Gospel applied,—not rashly and indiscriminately,—but with judgment and power, to his sin-burdened and afflicted soul.³

When the minister "sees the people negligent in coming to the holy Communion," he is directed to use the second Exhortation,⁴ in which the parable of the Marriage Feast is powerfully applied to meet the common excuses of being unworthy and unprepared to come.⁵ Would we treat an earthly sovereign's command, as we too often do the gracious invitation of the King of kings? "How often," says an eloquent and pious Bishop, "hast thou been warned and admonished, to fit and put on thy wedding-garments, for that thou wert by the Great King of Heaven expected shortly to be at his Supper? And dost thou make a conscience not to come, because thou art not prepared, and yet make no conscience to be prepared that thou mightest come?"⁶

"It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly busi-

¹ Heb. x. 19—29.

² Matt. ix. 20—22. Mark v. 25—34.

³ James v. 16. Comp. Mal. ii. 7. I Thess. v. 14. See Appendix A.

⁴ See Appendix B. ⁵ Matt. xxii. 2—6. Luke xiv. 16—21, 24.

⁶ Bishop Hopkins, Works, Vol. ii. p. 447, 448.

ness. But such excuses are not so easily accepted, and allowed before God." Have you no time to prepare for the Lord's Table, and yet time enough for the world;—the pursuits of ambition, avarice, and pleasure? Alas! it is too evident that you are not concerned about your souls, as you are about earthly things: and if you die in this state, you will be lost for ever!

But there are others, not so wholly immersed in worldly cares, who yet are ready to reply:—We are engaged all the week in the hurry of secular employments, and are therefore in an unfit state to come to the Lord's Table. To such we would answer—was not this blessed feast prepared for such as you, if sincerely endeavouring to follow Christ, and be his disciples indeed? Was it not designed to be the green nook, as it were, into which the little flock of Christ might retire from the tumult of the busy world, and, feeding quietly beside the still waters, be there comforted and refreshed?¹ You are afraid to come unworthily. Why are you not more afraid to provoke God by your sinful backwardness in his service, and unreasonable scrupulosity?

"If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come?² When ye should return to God, will ye excuse yourselves, and say, ye are not ready?"

But, after all, do not mistake. The Church does not say that there is no need of preparation, but that you should lose no time in commencing it. Her design is to awaken you to your responsibility in God's sight, to bring you up to the level of your spiritual privileges as living members of Christ's body, to lead you, in short, to seek and obtain from God that preparation of heart, without which whatever you do is sin;³—and possessing which, through faith

1 Psalm xxiii. 2. Matt. xi. 28. Luke xii. 32.

2 Matt. xxi. 29. Comp. Prov. i. 24—27.

3 Rom. xiv. 23.

in Christ's merits, you will become "worthy partakers of this holy table."¹

THE COMMUNION-SERVICE.

The Communion Service, like the Litany, was originally designed to be used by itself, at a separate time from the rest of the Morning Service.² It is now, however, usually joined with it; but only a part of it is used on those Sunday and holy-days, when the Lord's Supper is not administered. It opens with the Lord's Prayer, a most suitable introduction to the sacred exercise in which we are about to be engaged;³ expressing at once, so beautifully, so divinely, and so comprehensively, our relation to God, as a *Father*, and to each other as *our* Father, as well as that spirit of adoption and union, in which we should always, but especially on such an occasion, "draw near unto God."⁴

Purity being required of those who approach God's altar,⁵ and the state of the heart the chief concern in his sight,⁶ who regards love as "the fulfilling of the law;"⁷—how appropriately are we invited to join in that most devout and spiritual Collect commencing, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid."⁸ Omnipotence and Omniscience are those attributes of the Divine nature, which are the most terrible to a presumptuous sinner, who can neither resist his hand, nor escape his eye.⁹ To him we pray, that he may "cleanse the thoughts of our hearts by the inspiration of his Holy

¹ Matt. xxii. 11—13.

² See Appendix C.

³ The ancient Church expounded the Lord's Prayer with a peculiar reference to the Holy Communion; especially that petition—"Give us this day our *daily bread*." See Bingham's *Antiq. B.* x. c. v. 3, 9, and xiii. c. vii. 3, c. ix. 7.

⁴ Rom. viii. 15. Heb. vii. 19; x. 22. Comp. Matt. v. 23, 24.

⁵ Exod. xxx. 19, 20. Psalm xxvi. 6. Comp. Exod. xix. 10, 11
² Chron. xxx. 18, 19. Isaiah i. 15, 16.

⁶ Matt. v. 8

⁷ Matt. xxii. 37. Rom. xiii. 10.

⁸ Kings viii. 39. Job xlii. 2. Psalm xxxviii. 9. Jer. xvii. 10. Heb. iv. 13.

⁹ Job xxxiv. 22; xl. 9. Psalm cxxxix. 1—3, 11, 12.

Spirit.”¹ It is the heart that is corrupt, and the heart that must be purified.² Nothing but love can do this;—“the love of God, shed abroad in our hearts by the Holy Ghost.”³ And although we can never be clean in His sight,⁴ nor love Him as we ought; yet, when sanctified by His Spirit, he will graciously accept our sin-polluted services, through our Redeemer’s merits;—for to love him sincerely and above all things, is, in his account, to “love him perfectly.”

Then the “Priest, turning to the people,” addressing them in God’s name, “rehearses the Ten Commandments; and the people, still kneeling,” in expression of the deepest reverence and humiliation, “after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come.”⁷ This part of the service was first introduced by our Reformers in 1552;⁸ and is well calculated to remind us of our baptismal vows, make us feel our need of pardon, produce sincere contrition for sin, and so prepare us for the assurance of forgiveness, and kindle our desires after an increase of holiness.

Some mistaken Christians may deem this repetition a merely legal service. But we “have not so learned Christ,”⁹ as to suppose, that “having redeemed us from the curse of the law,”¹⁰ he has also set us free from its authority as a *rule of life and duty*.¹¹ The Gospel teaches us that the Publican, who cried “God, be merciful to me a sinner,” was

¹ Psalm li. 10—12. Ezek. xxxvi. 25, 26.

² Prov. xx. 9. Jer. xvii. 9. James iv. 8.

³ Rom. v. 5.

⁴ Job ix. 30, 31; xv. 14—16; xxv. 4—6. Jer. ii. 22.

⁵ Matt. xxii. 37.

⁶ 1 John ii. 5; iv. 12.

⁷ Rubric.

⁸ In the First Prayer-Book of 1519, after the Lord’s Prayer and Collect, was said the Psalm appointed for the *Introit*. (See ch. v. E.) Then the Shorter Litany—“Then the Priest standing at *God’s Board* shall begin—‘Glory be to God on high.’ The *Clerks*—‘And in earth, peace,’ &c.; the Hymn now placed in the post-communion. ‘Then the priest shall turn him to the people and say—‘The Lord be with you,’” &c. as in the Daily Service.

⁹ Eph. iv. 20.

¹⁰ Gal. iii. 13.

¹¹ Rom. iii. 31. See Art. vii.

the justified and accepted worshipper.¹ The promise of the New Covenant, of which this Sacrament is a seal, engages to write the laws of God upon our hearts;² nor is the yoke of Christ, the law of love,³ any other than a "law of liberty."⁴ While we pray, therefore, to God to "incline our hearts to keep" each separate commandment,⁵ we may add with Augustine, "Grant what thou commandest, and command what thou wilt,"⁶ it shall be my pleasure and privilege to obey.

Next is read the Collect for the day, with the Epistle and Gospel, to which we have before alluded.⁷

At this point of the service a pause usually follows, which is relieved by singing a Psalm or Hymn;—a delightful, as well as scriptural accompaniment of Public Worship.⁸ The preacher then ascends the pulpit,⁹ and delivers the Sermon,¹⁰ or Homily.¹¹

The preaching of the Gospel was the main instrument of the Reformation; and has ever been "the rod of Jehovah's power,"¹² stretched out for the revival of true religion, and

¹ Luke xviii. 13, 14.

² Heb. viii. 10.

³ Gal. v. 14.

⁴ James i. 25; ii. 12.

⁵ Psalm cxix. 36.

⁶ "Da quod jubes, et jube quod vis." Confes. x. 29.

⁷ In the First Prayer Book, after the Gospel was given out, "the clerks and people" were to answer, "*Glory be to thee, O Lord;*" a custom still retained, though the rubric was omitted in future editions. On the posture of *standing* while the Gospel is read, see Hooker. Ecc. Pol. v. 30. (3.)

⁸ Ezra iii. 11. Matt. xxvi. 30. 1 Cor. xiv. 15.

⁹ Neh. viii. 4.

¹⁰ It is scarcely needful to mention, that Sermons are also frequently delivered, at the close of the Evening Service.

¹¹ Homily, *ὁμιλία*, "a plain discourse." The First Book of Homilies is supposed to have been the work of Archbishop Cranmer, assisted by Bishops Ridley and Latimer, and contains twelve discourses, published in 1547. The Second Book, (except the Homily on Rebellion) was written about the End of King Edward's reign, probably by Bishop Jewel, and was published in Queen Elizabeth's reign, 1562. It contains twenty-one Homilies. Homely as these discourses are in their style, and antiquated in language, they were very "necessary for the times" in which they were composed, (Art. xxxv.) and are a rich mine of spiritual truth, from which, "godly and wholesome doctrine" may still be drawn to replenish the Church's treasures.

¹² Psalm. cx. 2. Comp. 1 Cor. i. 21.

the diffusion of Christianity in the world. Far distant be the day when the Protestant Episcopal Church shall be remiss in her attention to preaching; for however gross and palpable the error of undervaluing the Prayers of the congregation, yet equally if not more dangerous is the opposite extreme, of setting light by the preaching of "Christ crucified."¹ Neither, however, can be tolerated, nor should we ever be seduced to suppose that one ordinance of God may be decried, for the purpose of exalting another.²

THE CELEBRATION.

Thus far the Church proceeds with the service every Sunday and Holy-day, even when there is no Communion.

When there is a Communion, the congregation not communicating having been dismissed,³ the Priest returns to the Lord's Table,⁴ and reads the "Offertory" sentences; consisting of suitable texts, exhorting us to the duty of almsgiving, and Christian liberality. The Israelites were commanded "not to appear before the Lord empty,"⁵ at their solemn feasts; and can we approach the table of the Lord without a thank-offering of gratitude for the grand mercy of redemption, and a token of communion with our poorer brethren, who are united with us in the body of Christ, and are about to share with us in the same heavenly feast."⁶ But, at the same time, let us beware of self-righteousness. We would "devise liberal things,"⁷ "without grudging;"⁸ we would not "offer to the Lord that which costs us nothing,"⁹ which requires no sacrifice, and therefore expresses no honourable sentiment. But let us "take heed that we do not our alms to be seen of men,"¹⁰ nor "think

¹ 1 Cor. i. 23; ii. 2.

² See Hooker, Ecc. Pol. v. 22.

³ Hence the ancient name "*Missæ*," Mass, i. e. "the dismissal of the Catechumens." The First Prayer Book had this title prefixed to the Service.—"The Supper of the Lord, and the Holy Communion, *commonly called the Mass*." Respecting the termination of the Ante-Communion, see Appendix D.

⁴ On the words Priests, Altar, see Appendix E.

⁵ Deut. xvi. 16, 17.

⁶ Gal. ii. 10. James i. 9.

⁷ Isaiah xxxii. 8.

⁸ 1 Peter iv. 9.

⁹ 2 Sam. xxiv. 24.

¹⁰ Matt. xxiii. 5.

that the gift of God can be purchased with money." "Freely ye have received," is the doctrine of the Gospel, of mere grace, and without any work or deserving: "freely give,"² is its corresponding duty, without partiality, selfishness, or hypocrisy.

Having presented to the Lord our offerings of gratitude and love, the Minister implores the Divine acceptance of them, while we join in a still higher charity, that of Prayer for "the whole state of Christ's Church militant here upon earth."³ It is a truly noble and sublime form of devotion, in which we intercede for all our brethren and fellow-soldiers, who are engaged in the same spiritual warfare against the world, the flesh, and the devil, that they may "stand fast in one spirit, with one mind, striving together for the faith of the Gospel;"⁴ and as good comrades in one army, may "agree in the truth of God's holy word, and live in unity and godly love."⁵ We pray for the *living*. For the *departed* saints we give God thanks, as we are bound to do;⁶ and ask for ourselves "grace so to follow their good examples, that with them we may be partakers of his heavenly kingdom."

We are now about to enter, as it were, into the Holy Place. A Table is prepared, immediately before the veil, of "heavenly bread," not for "*shew*," as that of old, to be presented to God for us;⁷ but on which the spiritual priesthood⁸ may *feed*, yea *feast* upon the "sacrifice of our Peace-offering,"⁹ with humble boldness; even as "the nobles of the children of Israel did eat and drink"¹⁰ in the presence of Jehovah.

And now a "candlestick of pure gold" is lighted up

¹ Acts viii. 20.

² Matt. x. 8.

³ Eph. vi. 12. In the First Prayer Book, this Prayer follows the Anthem. "Holy, holy," &c.

⁴ Phil. i. 27.

⁵ Eph. iv. 1—4.

⁶ Col. i. 12. ² Thess. ii. 13.

⁷ Heb. vi. 12; xiii. 7, 8. On Prayer for the Dead. See Appendix F.

⁸ Exod. xxv. 30. Heb. ix 2.

⁹ Lev. xxiv. 5—9. 1 Peter ii. 5, 9. Rev. i. 6.

¹⁰ Lev. iii. 1. Eph. ii. 14. Col. i. 20.

¹¹ Exod. xxiv. 11.

before the Table,¹ to illuminate, as it were, these holy mysteries, and display their true character to the assembled guests ;—as a sublime and sacred, yet a simple and reasonable service ;”²—as far remote from the senseless formality of an unmeaning spectacle, as from the obscurity of a gross and gloomy superstition.

What affectionate earnestness marks this solemn exhortation,³ “Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider, &c.” Again the fence is secured against the profane intruder, not indeed by the iron bars of rigid discipline, but by forcible appeals to the conscience and the heart. How sweet is the encouragement offered to those who approach this Table “with a true penitent heart and lively faith.” “Then we spiritually eat the flesh of Christ, and drink his blood ;⁴ then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us.”⁵ Again, how terrible is the threatening denounced against those who would receive unworthily. Let such, even now, pause and tremble ! “They are guilty of the Body and Blood of Christ our Saviour ;⁶ they eat and drink their own damnation⁷ not considering the Lord’s Body ;⁸ they kindle God’s wrath against them ; they pro-

1 Exod. xxv. 31 ; xxvi. 35. Heb. ix. 2.

2 Rom. xii. 1.

3 In the First Prayer Book, this exhortation follows the Nicene Creed, with this direction prefixed, that if in the Sermon or Homily, “the people be not exhorted to the worthy receiving of the Holy Sacrament,—then shall the curate give this exhortation.”

4 1 Cor. x. 16. Comp. John vi. 55, 56.

5 John xv. 4 ; xvii. 20—23. 1 John iii. 24 ; iv. 12, 16.

6 1 Cor. xi. 27.

7 *κριμα* (1 Cor. xi. 29.) should rather be translated “condemnation or “judgment,” as in the margin. Temporal judgments seem principally though not exclusively, intended. The words “damn,” “condemn,” and their derivatives, have become more fixed in their meaning since the period of the English translation of the Bible. See Rom. xiii. 2. *κριμα*, xiv 23. *κατακρινω*. 1 Tim. v. 12. *κριμα*, compared with John v. 24. Jude 4. *κριμα*, Rom. viii. 1, *κατακρίμα*.

8 *μη διακρινων*—Eng. Ver. “not discerning.” In the first Edition of the Communion Service, “*make no difference of the Lord’s body,*”—from a common meal ; a very excellent interpretation. See Schleusner in verbo.

voke him to plague them with divers diseases, and sundry kinds of death.”¹ The consideration of these awful judgments once inflicted upon an impure Church, should move us betimes to “judge ourselves, that we be not judged of the Lord.”² Having already shewn the kind of preparation required for a “worthy” reception of the Lord’s Supper, we need not enlarge upon it further. The true penitent cannot approach unworthily. He who feels the burden of his sins, and longs to be freed, not only from their guilt, but from their power; who loves his Saviour, and sincerely desires to love him more;—let him know that his sins are forgiven him;³ the righteousness of Christ is imputed unto him;⁴ he is accepted in the beloved;⁵ and will be found, if not among the most joyful, yet the most welcome guests at the sacred Table. While he thus endeavours to show his thankfulness to God,⁶ and his grateful remembrance of his Saviour’s dying love;⁷ He who is “the author and finisher of our faith”⁸ will meet such an one in his own ordinance, admit him to refreshing communion with his Lord,⁹ and strengthen him to “serve him in true holiness and righteousness all the days of his life.”¹⁰

The Minister then calls upon those who are right minded, to “Draw near with faith,” and take this holy Sacrament to their comfort.” And, as humiliation before God must precede exaltation,¹² we are directed to join in the most self-abasing confession of guilt, “meekly kneeling upon our knees,” uniting the lowliest posture of the body with the deepest abasement of soul; for an irreverent and self-indulgent attitude in Prayer is too often the index of a careless, if not profane mind.¹³

¹ 1 Cor. xi. 30.

³ 1 John ii. 12.

⁶ Psalm cxvi. 13, 17.

⁹ Rev iii. 20. Comp. Isaiah lxiv. 5.

¹⁰ Luke i. 75. See Appendix G.

¹² Prov. xv. 33. Luke xiv. 11. 1 Peter v. 6.

¹³ Bishop Hall well remarks, in his terse and pithy manner:—“The careless and uncomely carriage of the body helps both to signify and make a profane soul.”—Contemp. B. v. 4.

² Verse 31.

⁵ Eph. i. 6.

⁸ Heb. xii. 2.

¹¹ Heb. x. 22.

The language of the Confession is most solemn and appropriate. Every word is emphatic. "*Almighty God—Father of our Lord Jesus Christ—Maker of all things—Judge of all men.*"² The prayerful study and use of this excellent form will enable us to appreciate its value, and enter into its spirit, better than any lengthened exposition. While we "acknowledge and bewail"³ our sins, in all their aggravation, as "manifold," various, repeated from time to time, and that "most grievously;"⁴ sins of "thought, word, and deed,"⁵ not only against man, but against "the Divine Majesty,"⁶ provoking most justly his wrath and indignation against us:"⁷ let us lay our hands, by faith, upon the head of the Great Sacrifice, and see all our guilt transferred to him.⁸ This will deepen our contrition, while it exalts our confidence: for godly sorrow can never be separated from believing dependence.⁹ Thus we shall "*earnestly* repent, and be *heartily* sorry for these our misdoings; the remembrance of our sins," as committed against so much goodness and mercy, will be "*grievous* unto us, the burden of them (so) intolerable," that, without the view of the Divine propitiation, we could not bear the thought of them.¹⁰

In this spirit how earnestly shall we plead for "mercy," with our most *merciful* Father, for the sake of our Lord Jesus Christ,"¹¹—and not only for "forgiveness of the past," but also for grace, that "we may ever hereafter serve and please him in newness of life."¹² For those alone can be scripturally assured of pardon, who are striving to walk in a way that is pleasing to God.¹³

The presiding Minister then pronounces the Absolution,

1 2 Cor. i. 3.

2 Heb. xii. 23.

3 Psalm xxxviii. 18.

4 Dan. ix. 5. Jer. xiv. 7. Lam. i. 8, 20.

5 Psalm xciv. 11; cxix. 113. Prov. xxiv. 9. Matt. xii. 36, 37.

6 Gen. xxxix. 9. Psalm li. 4. Job xxxvii. 22. 7 Deut. ix. 7.

8 Lev. i. 4. Isaiah liii. 6. 2 Cor. v. 21.

9 Zech. xii. 10. 2 Cor. vii. 10.

10 Job xlii. 5, 6. Psalm xxxviii. 4. Ezek. xvi. 63; xxxvi. 31. Luke xxi. 61, 62.

11 Psalm cxxiii. 3. 1 John ii. 1. 2.

12 Rom. vi. 4.

13 2 Cor. v. 14—21.

an authoritative declaration,¹ in God's name, of "forgiveness of sins to all them that with hearty repentance and true faith turn unto him;"² concluding with a solemn Benediction, conveying the seal of the Spirit to those whose souls are Divinely prepared to receive its sacred impression. How full and comprehensive of blessings is the Prayer—"Have mercy upon you; pardon and deliver you from all your sins;³ confirm and strengthen you in all goodness;⁴ and bring you to everlasting life!"⁵ While we hear it, let us bow down our hearts, in simple faith, before the mercy-seat, and add our fervent "Amen" to its scriptural petitions!

In confirmation of this assurance of pardon, the Church invites us to "Hear the comfortable words" of "Our Saviour Christ," and his Apostles, Saint Paul and Saint John;⁶ passages rich in promise, and overflowing with consolatory encouragement; enough to strengthen the weakest faith, and restore confidence to the most trembling penitent.

And now—if we have rightly joined thus far in the solemn service—if we have truly confessed our sins, and received God's absolution; how suitably does the Priest, at this point, call upon us to "lift up our hearts," above earthly and visible things, in grateful adoration, to the "Throne of the Majesty on high:"⁷ to which we answer—"We lift them up unto the Lord;"⁸ whose children we are now by faith, and with whom we hope to live for ever in glory.

¹ In the first "Order of the Communion" the Absolution began as follows. "Our blessed Lord, who hath left power to his Church, to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ, have mercy," &c.

² Isaiah lv. 7. Acts xvi. 31.

³ Micah vii. 18, 19.

⁴ Eph. iii. 16.

⁵ Rom. vi. 22.

⁶ Matt. xi. 28. John iii. 16. 1 Tim. i. 15. 1 John ii. 1.

⁷ Lam. iii. 41. This part of the service is very ancient, being alluded to by Cyprian. "Sacerdos ante orationem parat fratrum mentes dicendo *sursum corda*; ut dum respondet plebs: *Habemus ad Dominum*, admoneatur nihil aliud se quam Dominum cogitare debere. De Oratione Dom.

⁸ Psalm xxv. 1; xxvii. 8.

Thus when the Minister invites us to "Give thanks unto our Lord God," well may we reply—"It is meet and right so to do." Then follows a sublime thanksgiving,¹ with proper prefaces for solemn days and seasons;²—"It is very meet, right, and our bounden duty," &c., concluding with that truly seraphic song—"Therefore with Angels and Archangels," &c.³ The Church's devotional rapture brings down heaven to earth, or rather, mounts up, in a divine transport, to heaven, and presents us, with the Angelic worshippers, before the ineffable glory.

But if the holy Prophet, when admitted to the beatific vision, cried out "Woe is me, for I am unclean;"⁴ it well becomes us to temper our joyful praises with profound self-abasement; even as those heavenly worshippers hide their faces with their wings, while they cry "Holy, holy, holy;"⁵ and others "fall down before him that sitteth on the throne," and "cast their crowns before the throne," while they utter that magnificent song—"Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created."⁶

Most suitably, therefore, do we here join with the Minister in that deeply spiritual address to God—"We do not presume to come to this thy Table, O merciful Lord, trusting

¹ The *εὐχαριστία*, or *Thanksgiving*, is mentioned by Justin Martyr—(Apol. i. 85—87.)—with a special allusion to the sacred *Trinity*—probably the very words of the *Tersanctus* were used; for so this anthem was anciently called; not *Trisagion*, as Wheatley calls it, which Palmer distinguishes from it. See Isaiah vi. 3. From the importance of this part of the service, the name *Eucharist* was given to the whole. Some think it is alluded to in 1 Cor. xiv. 16.

² There is no preface appointed for Good-Friday, probably because the Communion, being a Feast, was not thought so proper for such a solemn Fast.

³ In the First Prayer Book, the chorus, "Holy, holy, holy," &c., is appointed to be sung by the Clerks, a custom still prevalent: the preceding words—"therefore with angels," &c. are also often repeated by the congregation; but without authority. In King Edward's Book, after the words full of thy glory—was added—"Osanna in the highest. Blessed is he that cometh in the name of the Lord: Glory to thee, O Lord. in the highest."

⁴ Isaiah vi. 1—5.

⁵ Comp. Isaiah vi. 3, 4. with Rev. iv. 8.

⁶ Rev. iv. 10, 11.

in our own righteousness,"¹ &c. This is the very language of Scripture, and the genuine spirit of true Christianity; to disclaim all worthiness of our own, and rely only upon the merits of Christ, and his perfect righteousness." "We are not worthy so much as to gather up the crumbs under thy table." How exactly does such language harmonize with the feelings of the humble and affectionate disciple of Christ! May we be enabled to realize it more and more!

When we pray that we may "so eat the flesh of Christ, and drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood;" we are not to understand that the flesh and blood of Christ, received in a spiritual manner at the Lord's Supper, have any separate and peculiar operation, the one cleansing the body, and the other the soul: but simply we desire, that, as the flesh of Christ was pure and wholly free from sin, so our corrupt flesh may be purified by union with his perfect human nature;³ and as the soul is stained with the guilt of those sins, which he shed his blood to wash away; so we may partake of the benefits of that blood-shedding, and have our souls "washed and made white in the blood of the Lamb."⁴

We come now to the Prayer of Consecration, in which the Church has shown her wise and pious care, in the choice of such words as keep close to the Scriptural statement, and clear of the Romish errors of Transubstantiation and Sacrifice, in which the doctrine of the Mass had become so deeply imbedded. She, therefore, pointedly alludes to the "*one* oblation of Christ *once* offered," whereby he made on the cross "a *full, perfect, and sufficient* sacrifice, oblation, and satisfaction for the sins of the whole world."⁵ Thus teaching us, that no other sacrifice for sin is either required or allowed by the Church of Christ.

¹ Dan. ix. 18.

² Gen. xxxii. 10. Matt. xv. 26, 27.

³ John vi 53—58. Heb. x. 10.

⁴ Rev. vii. 14. Comp. Heb ix. 13, 14.

⁵ Heb. vii. 27; ix. 25—28; x. 10—14, 26. See Art. xxxi.

She also prays, "that we receiving these God's *creatures* of *bread* and *wine*, in remembrance of Christ's death and passion, may be partakers of his most blessed Body and Blood."¹ The bread and wine are still the creatures of God, even after having been thus solemnly set apart as "outward visible signs" of "the body and blood of Christ," of which we are thus made to eat and drink spiritually.²

The remainder of the Prayer is taken from St. Paul's account of the Institution of the Lord's Supper, with slight variation.³ We shall only remark upon it, that, when our Blessed Lord said to his disciples, "Take, eat, this *is* my body;" he could not mean that he had his real body in his hand, which they were to partake of; but that the *bread* which they were to eat was a *representation* of his broken, or crucified body, as the wine was, by comparison, of his poured out blood:⁴ "*giving unto the signs the names which are proper to the things signified by them*;" as we use to do even in common speech, when the sign is a lively representation and image of the thing."⁵

But as this holy Sacrament was ordained by Christ not

¹ In the First Prayer Book, the Consecration Prayer was of a more doubtful character, containing the following words. "Hear us, (O merciful Father) we beseech thee; and with thy Holy Spirit and word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they *may be unto us the body and blood* of thy most dearly beloved Son," &c. The objectionable expressions were rejected at the next Review, though Restored in the Scotch Liturgy. It is cheering to contemplate the godly simplicity with which our great Reformers submitted to have their compositions revised and corrected by their foreign brethren. P. Martyr, and Bucer; and painful to contrast their growing light, and freedom from Popish bondage, with the eager embrace of that cast-off yoke by their degenerate successors. See Bucer's *Scrip. Anglic.* pp. 468—476.

² 1 Cor. x. 16, 17. See Appendix H.

³ 1 Cor. xi. 23—55. Comp. Matt xxvi. 28. Luke xxii. 20.

⁴ Compare *καταγγελλετε*, 1 Cor. xi. 26. with *εις την εμην αναμνησιν*, v. 24, to illustrate this view.

⁵ Archbishop Sandys' Sermon, Parker Soc. Ed. p. 304. The reference is to August. ad Boniface, quoted in Hom. xxi. "If sacraments had not," &c. The verb "*to be*," expressed or understood, in Scripture language often signifies to *represent*. Comp. Gen. xli. 26, 27. Exod. xii. 11. Ezek. v. 5. Heb. John x. 9; xv. 1—5. 1 Cor. x. 4; xi. 25. Gal. iv. 24, 25. Gr.

merely as an *empty sign*, but as a *means of grace*; the sacred elements become, to those who “receive them rightly, worthily, and with faith, a partaking of the *Body and Blood of Christ* ;”¹ in other words, they *convey to us the benefits* of his sacrifice, and unite us to Him more fully, vitally, and sensibly, by the exercise and confirmation of our faith in Him.²

While we carefully avoid all approach to Popish errors, let us diligently endeavour to raise our low and grovelling minds to a high and reverential, yet simple and scriptural view of this holy Feast. Thus we shall not only reap the full benefit of the ordinance, but also be armed against any wild innovations of heretical teachers, who have too often derived a plausible advantage for intruding their superstitious notions, from the lax and meagre views of otherwise orthodox and evangelical professors.³

How solemn and affecting are the words addressed by the Minister to each communicant:—“The Body of our Lord Jesus Christ,” &c.⁴ May each of us receive in his heart this inestimable treasure, “make a close application of the benefits of the Saviour—be united and incorporated with him, and feel a strength arising from this salutary union,”⁵

¹ Art. xxviii. so the Catechism defines this Sacrament to be “a *means whereby we receive the grace* of spiritual strengthening and refreshing by the body and blood of Christ.”

² Art. xxv. See Appendix I.

³ Error works, not only directly, by infection, but by reaction, in an opposite direction. Thus the neglect of sacramental instruction in a former age, has led to a superstitious excess in the present. Let us beware of extremes. The Scylla must be avoided as well as the Charybdis, if we would not make shipwreck of our faith,

“Medio tutissimus ibis.”

For a full, and accurate exposition of this truth in connection with our present subject, see “Sacramental Instruction,” by the Rev. C. Bridges, pp. 29—64. See also, on Low views of this sacrament, Appendix K.

⁴ The minister is directed to deliver the elements first to the clergy present, in order that (as it was added in each of King Edward’s Liturgies) “*They may be ready to help the chief Minister,*” not as if they were a higher caste, to be separated from the other communicants. Respecting the words of Administration, see Appendix L.

⁵ Spanheim’s “Throne of Grace,” c. viii. p. 104. Camb. 1813.

“feeding upon him in our hearts by faith with thanksgiving.” The Protestant Episcopal Church, does not, like the false Church of Rome, mutilate the Sacrament, by withholding the cup from the laity. Remembering her Master’s words —“Drink ye *all* of it,”¹ she invites each of her children to partake of it, “in remembrance that Christ’s blood was shed *for them*” in particular, and “*be thankful.*”

Let us, at that solemn moment, commit our whole selves, soul and body, to the Saviour who died for us, surrendering ourselves into his gracious hands, nothing doubting that he will “preserve us unto everlasting life.”² Thus we shall realize Communion with Christ, who is “our life,”³ peace and liberty of spirit, with assurance of mutual love, that “we may evermore dwell in him, and he in us.”⁴

When all have communicated, the whole congregation join in offering up the Lord’s Prayer, now peculiarly suitable to express the feelings of those who are assured of their reconciliation to God, as a Father, and whose hearts are full of love to each other, as brethren of one family in Christ Jesus.⁵

Then follow two Prayers; the first of which implores the Divine acceptance of “this our sacrifice of praise and thanksgiving,”⁶ through the merits of Christ, notwithstanding our conscious unworthiness,⁷ that we may none of us depart from the holy Table without the blessing of “remission of

¹ Matt. xxvi. 27.

² John vi. 54.

³ Col. iii. 4.

⁴ Address to Communicants. John vi. 57, 58.

⁵ Eph. iii. 15. Hooker beautifully observes on this use of the Lord’s Prayer. “If the Church did ever devise a thing fit and convenient, what more than this, that when together we have all received these heavenly mysteries wherein Christ imparted himself unto us, and giveth visible testification of our blessed communion with him, we should, with the pastor as a leader, the people as willing followers of him step by step, declare openly ourselves united as brethren in one, by offering up with all our hearts and tongues that most effectual supplication? . . . For which cause communicants have ever used it, and we at that time by the form of our very utterance do show that we use it, yea, every word and syllable of it, *as communicants.*”—Ecc. Pol. v. 36. (3.)

⁶ Heb. xiii. 15. Comp Psalm cxvi. 17. [The first prayer forms a part of the consecratory service in our book.]

⁷ 2 Chron. xxx. 18, 19.

sins, and all other benefits of his passion.”¹ And here we renew the dedication of ourselves, made in Baptism, to Him who has thus owned us as his children.² Thus the Communion is complete. An intercourse is opened up between the Lord and his people. ‘I am *your God*’—‘We are *thy people*.’ ‘This is Communion indeed!’³

The other, in a more elevated spirit of joyful assurance, returns thanks to God for the high privileges enjoyed by those “who have duly received these holy mysteries,” of real participation of “the spiritual food of the most precious Body and Blood of our Saviour Christ,” incorporate membership of his mystical body,⁴ and prospective heirship of his everlasting kingdom.⁵ Such is the confidence which the evangelical Protestant Episcopal Church would inspire into her spiritual children. But then it must be chastened by humility and godly fear. Therefore she teaches us to pray for “the assistance of God’s grace, that we may *continue* in that holy fellowship, and do all such *good works* as he has prepared for us to walk in.”⁶

And now, as our Blessed Lord concluded his Last Supper with a Hymn,⁷ so we are invited to join in that Divine Anthem, the beginning of which was sung by the Angels at our Saviour’s Birth—“Glory be to God on high,” &c.⁸ What devout communicant does not feel it a relief to his overflowing heart thus to pour out his soul in a strain of lofty adoration, combined with the deepest humility!⁹

The presiding Minister pronounces the solemn and Scriptural Benediction—“The peace of God,” &c.,¹⁰ and the sacred service is concluded.¹¹ We linger on this hallowed

¹ Eph. i. 3, 7.

² Rom. xii. 1.

³ Rev. J; Milner’s Sermon on the Communion-Service. See Hosea ii. 23. Respecting the original order of the service, see Appendix M.

⁴ 1 Cor. x. 16, 17. Eph. v. 30, 32.

⁵ Titus iii. 7.

⁶ Acts ii. 42. Eph. ii. 10.

⁷ Matt. xxvi. 30.

⁸ Luke ii. 14. See also Rev. v. 13; vii. 11, 12; xv. 3, 4.

⁹ “This Hymn is as ancient, in substance, as the fourth century at least. It were better, indeed, that we sung it.”—Abp. Secker. It was used in Athanasius’ time at Morning Prayer.—Palmer.

¹⁰ Phil. iv. 7, compared with Numb. vi. 23—27. ¹¹ See Appendix N

spot. "Surely," we exclaim, with the patriarch Jacob, "the Lord *is* in this place. This is none other than the house of God—this is the gate of heaven!"¹

But let us ever bear in mind, that Communion with God, if real, must be habitual; the business not of an hour, or a day, but of our whole lives.² The Christian indeed would carry with him the spirit of this service into his daily walk. He feeds upon an unseen, but indwelling Saviour. His life is a continual Eucharistic feast, a sacrifice of love and praise. In the language of St. Paul, the believer can say, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."³

On the other hand, let the unconverted and worldly communicant remember that this holy Sacrament is a solemn Covenant between God and his soul, and awful is the guilt of profanely trampling upon its sacred seals. To such we may apply the same Apostle's words—"Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."⁴ If, therefore, you would not increase your guilt and condemnation, repent of your sins, and cordially embrace that salvation whose seal you have had so graciously offered to you, and which you have so ungratefully abused.

¹ Gen xxviii. 16, 17.

² This is beautifully summed up in the Exhortation to Communicants—"To him let us give *continual* thanks, *submitting ourselves wholly* to his holy will and pleasure, and studying to serve him in true holiness and righteousness *all the days of our life.*"

³ Gal. ii. 20.

⁴ 1 Cor. x. 21.

APPENDIX.

A. [PAGE 161.]

IN the first Prayer Book of 1549, this Exhortation, with its explanatory Rubrics, stood as follows. First came the Exhortation "*to them that be minded to receive*" the Sacrament. Then the Rubric given, p. 6. Then the following:—

¶ "And if upon the Sunday or holy day, the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the holy communion more diligently, saying these or like words unto them."

This exhortation concluded in the following manner. "And if there be any of you, whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other *discreet and learned priest, taught in the law of God, and confess* and open his grief *secretly*, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, and that of us (*as of the ministers of God and of the Church*) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: *requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful and convenient, for the quietness of their own consciences, to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession of the Church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences, where he hath no warrant of God's word to the same.*"

This paragraph was omitted in the next edition, as savouring too much of Popery; and is valuable, as exhibiting the gradual unfolding of the doctrines of our Reformers, as their minds became more and more opened to the evils of *Auricular Confession*, and *Priestly Absolution*.

B. [PAGE 161.]

In the *First* Prayer Book, this Exhortation did not appear. In the second, of 1552, it was appointed to be read *at the time of ad-*

ministration, and stood *first* of the three, with the following Rubrical direction, after the Prayer for the Church militant.

“ *Then shall follow the Exhortation at certain times, when the Curate shall see the people negligent to come to holy communion.*

“ *We be come together, at this time, dearly beloved brethren, to feed at the Lord’s Supper, unto the which, &c.*”

It concluded with the following reproof, now omitted. “And whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more. Which thing ye shall do, *if ye stand by as gazers and lookers on them that do communicate, and be no partakers of the same yourselves.* For what thing can this be accounted else, than a further contempt and unkindness unto God. Truly it is a great unthankfulness to say nay when ye be called: but the fault is still greater when men stand by, and yet will neither eat nor drink this holy communion with other. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all: Take ye and eat. Take and drink ye all of this: do this in remembrance of me. With what face then, or with what countenance shall ye hear these words? What will this be else but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather than ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you, ponder with yourselves from whom you depart: ye depart from the Lord’s table, ye depart from your brethren, and from the banquet of most heavenly food, &c. For the obtaining whereof, we shall make our humble petitions while we shall receive the holy Communion.

Then follows the present *First* Exhortation with this Rubric:

¶ “And sometimes shall be said *this also*, at the discretion of the Curate.”

“Dearly beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given, &c.”

And so they continued till the last Review.

C. [PAGE 163.]

The “Order of the Communion” was first published in 1548, before any of the other services, and was for some time used as a separate service; though Mr. Blunt is of opinion that the Litany and Communion together formed the *Second Service*, succeeding to the *High Mass* in the Roman Catholic Church.¹

¹ Sketch of the Reformation, by Rev. J. J. Blunt, p. 215.

In Archbishop Grindal's "Injunctions for the Laity at York, 1571," it is ordered that the Minister shall not "pause or stay between the Morning Prayer, Litany, and Communion, but shall *continue and say the Morning Prayer, Litany and Communion*, or the service appointed to be said when there is no Communion, *together, without intermission*, to the intent the people may continue together in prayer, hearing the word of God, and not depart out of Church during all the time of the whole divine service."—Remains, Park. Soc. p. 137. This extract shows what had been the previous practice, and the way in which the services became united.

D. [PAGE 166.]

With respect to the frequency of the offertory collection, no general rule can be laid down. The feelings and circumstances of the Congregation, and the other channels already open for their benevolence, should be duly considered, before any attempt is made to revive a weekly offertory; which, however unobjectionable in itself, has, unhappily, of late, given rise to the most lamentable divisions. The Apostolic precept, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him,"¹ does not seem to be of universal or permanent obligation: and the usage of the Church in different ages, has varied considerably. In Justin Martyr's time, "*After the Lord's Supper was over the rich relieved the poor*,"² (as it appears) "*every Lord's Day*." But in Tertullian's time, about fifty year's later, these collections were made *monthly* "*menstrua die*." Apol. c. 89.) A Christian people, however, will do well to consider whether a *godly* Minister's wishes, in such a case, should not form a rule of duty; concession being, at all times, more becoming than opposition, especially in a matter not only lawful but laudable. The mode of applying the offertory, and the extent of its claims, are subjects of distinct and secondary consideration.

That the offerings made at the Lord's Table, were intended to be applied, not only to the relief of the *poor*, but for the support and assistance of the *Clergy*, "in their work and labour of love;" may be collected from the circumstance, that *four* of the select sentences read at the offertory, have distinct reference to this part of our duty.

By the word "*oblations*," in the following Prayer, (added in

¹ 1 Cor. xvi. 2.

² Apol. i. 85—88.

1661,) we are to understand, not merely the elements of bread and wine, (which, however, were usually taken out of the people's oblations, in primitive times,) but all the voluntary offerings which were accustomed to be made for the use of the Church. See Bingham's *Antiq. B.* xv. c. ii. 1—5. The Scotch Liturgy mentions the "*oblations*" in the "*bason*," meaning the money offered.

E. [PAGE 166.]

As many attempts have unhappily been made of late to revive among us Popish or semi-Popish doctrines respecting the Eucharist, and great stress has been laid on the words "*Priest*" and "*altar*" with reference to this question; it may be well to observe that the English word "*priest*" is a contraction for "*presbyter*," or the French "*prestre*," borrowed from the Greek *πρεσβυτερος*, which, in our version, is translated "*elder*." (Acts xiv. 23; xv. 2.)¹ The Church of England acknowledges no such thing as a *sacrificial* priest, and has studiously excluded the word "*altar*" from the Communion service, though it was originally found there,² and was, indeed, the common word in use before the Reformation, derived from authorities of the highest antiquity. The early use of this word by the ancient Church, did not appear to our Protestant forefathers, with all their reverence for Ecclesiastical usage, to justify their adoption of it, after the very general and fatal abuse of it by Popish superstition. In order to keep clear of the idea of *sacrifice*, so openly taught in the celebration of the Mass, and the Romish doctrine of *Transubstantiation*, so closely connected with it, and kept alive by the constant use of this doubtful word;—they agreed to reject it altogether from our reformed ritual, and substitute for it the more simple and scriptural word "*table*." It might have been better for the Church of England, if her great divines had always consistently followed such an example. But the word "*altar*" has still been clung to by numbers even of orthodox Christians; and at the present day has become the watchword of a party, and a point of great importance in the eyes of many: which makes it the more necessary that true Protestants should be upon their guard against the dangerous errors too often lurking under the disguise of this ambiguous word.

¹ The Greek *ιερευς*, sacerdos, is never given to a minister of the Gospel, either in the New Testament, or in the writings of earliest Christian Fathers.—Dr. Nichols. See Hooker, *Ecc. Pol.* v. 78. (3.)

² In the Edition of 1549.

F. [PAGE 167.]

In the First Prayer Book of 1549, the limitation contained in the clause "militant here *on earth*" was not made; the Prayer being simply "for the whole state of Christ's Church." Indeed the latter part contained petitions for the departed, which, at the suggestion of Bucer, were afterwards omitted.¹

In the original prayer, after giving particular thanks for "the wonderful grace and virtue, declared in all God's saints, from the beginning of the world. And chiefly in the glorious and most blessed Virgin Mary, mother of his Son Jesu Christ, our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, &c.:" it was added—" *We commend unto thy mercy (O Lord) all other thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we, and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed, &c.*"

Surely it is most interesting to trace the dawn of Evangelical light in the minds of our great Reformers, "shining more and more unto the perfect day." One by one the clouds of superstition disappeared before the rising beams of "the sun of righteousness." It is now plain that our Church here enters her silent, but emphatic protest against the Romish doctrines of *Purgatory*, and *Prayer for the Dead*; having rejected, upon more mature consideration, even those expressions respecting the departed, which the example of Antiquity, to which she paid a respectful, but by no means unqualified deference, might have seemed to authorize. See Bingham's *Antiq. B.* xv. c. iii. 15. The words "We also bless," &c., were added at the last Review, 1661.

G. [PAGE 169.]

In the first Edition of the "Order of the Communion," after the Exhortation to "them that be minded to receive," is the following Rubric.

"Then shall the Priest say to them which be ready to take the sacrament."

If any man here be an open blasphemers, an advouterer (adulterer,) in malice, or envy, or any other notable crime, and be not truly sorry therefor, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty

¹ Buceri *Scrip. Anglic.* p. 467.

God, and in charity with all the world, let him yet awhile bewail his sins, and not come to this holy table, lest after the taking of this most blessed bread, the Devil enter in."

This passage was afterwards inserted in the Exhortation itself, after the words "sundry kinds of death;" and, in the Second Edition, to the Exhortation before the Communion.

Here the Priest was ordered to pause "awhile,

"To see if any man will withdraw himself; and if he perceive any to do so, then (it is added) let him commune with him privily at convenient leisure, and see whether he can with good exhortation bring him to grace; and after a little pause, the Priest shall say,

"You that do truly, &c."

H. [PAGE 174.]

Justin Martyr, speaking of the Lord's Supper, says—"We do not receive them as common bread and wine (*πομα*); but as Jesus our Saviour being made flesh by the Word of God, had both Flesh and Blood for our salvation, so we are taught that *the food* which has been consecrated (*ευχαρισθειςαν τροφην*) by the prayer (made) in the words (received) from him, *by which* (food) *our flesh and blood* by change (into their substance *are nourished*, is (spiritually) *the flesh and blood* of the incarnate Jesus." Apol. i. 86.

This was written about fifty years after the book of Revelation, and seems precisely similar to the statement in the Church Catechism:—"The Body and Blood of Christ, which are *verily* and *indeed taken and received by the faithful* in the Lord's Supper,"—under the "outward and visible signs" of "Bread and wine."

I. [PAGE 175.]

"Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but as the Scripture saith, the table of the Lord, yea, the communion of body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is through faith wrought in the souls of the faithful." Hom. xxvii. 1. The first part of this Homily well deserves the readers, not only perusal, but prayerful study.

Archbishop Sandys well observes—"In the Eucharist, our corporal tasting of the visible elements sheweth the heavenly nourishing of our souls unto life by the mystical participation of the glorious body and blood of Christ. For inasmuch as he saith of one of these sacred elements, "This is my body" He

giveth us plainly to understand, that all the graces which may flow from the body and blood of Christ Jesus, are in a mystery here *not represented only, but presented unto us.*" Sermons, Park. Soc. Ed. p. 308. The whole discourse will repay a diligent perusal. See also Apb. Cranmer on the Lord's Supper. Park. Soc. Ed. pp. 136, 148, 161, &c.

K. [PAGE 175.]

The following is the testimony of a man who will not readily be suspected of leaning towards superstition. The pious historian of the Church of Christ, (a Divine to whose worth justice has not perhaps been done by the present age,) thus states his convictions of the prevalent error of religious persons in his days. "Mankind are ever prone to extremes. Because they have, through the mercy of God, been cured of the self-righteous dependence they used to place on the Sacrament, they are apt to have too slight thoughts of its utility. Well disposed persons, who often gain both spiritual comfort and strength through the means of sermons, gain nothing from the Sacrament. Why is this? You are in too lazy a posture of soul: you *do not reverently esteem, as you should, this precious mean of grace, as the channel in which the comforts of your salvation may be expected richly to flow.* The Reformers speak differently of the importance of this institution." Rev. J. Milner's Sermon on the Communion Service, p. 130.

L. [PAGE 175.]

In the First Prayer Book, the Bread for the Lord's Table was ordered to be "unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may aptly be divided in divers pieces: and every one shall be divided in two pieces, at the least, and so distributed. And men must not think less to be received in part than in the whole, but each of them the whole body of our Saviour Jesu Christ." King Edward's Liturgies. Parker's Soc. Ed. p. 97.

The wine also was ordered to have "a little pure and clean water" put into it. (p. 85.)

The form of administration was as follows.

¶ "When the Priest delivereth the sacrament of the body of Christ he shall say to every one these words:

The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

"And the minister delivering the sacrament of the blood, and giving every one to drink once and no more, shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

"If there be a Deacon, or other Priest, then shall he follow with the Chalice; and as the Priest ministereth the sacrament of the body, so shall he (for mere expedition) minister the sacrament of the blood, in the form above written.

In the Communion time the Clerks shall sing,—*"ii. O Lamb of God, that takest away the sins of the world, have mercy upon us.*

O Lamb of God, that takest away the sins of the world, grant us thy peace."

"Beginning so soon as the Priest doth receive the holy communion."—(p. 92.)

In King Edward's *second* Book, no directions are given respecting "setting the bread and wine upon the Altar," (p. 85.) putting the former on a "Corporas," or mixing the latter with water. The bread was ordered "to be such as is usual to be eaten with other meats, but the best and purest wheat bread, that conveniently may be gotten." The word "altar" is changed to "God's board," and the form of Administration was simply this :

¶ "When he (the minister) delivereth the bread, he shall say

Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ "And the minister that delivereth the cup, shall say,

Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

In Queen Elizabeth's Prayer Book, the two forms were combined, as we now have them.

M. [PAGE 177.]

In the First Prayer Book, this former Prayer, much longer than at present, came immediately after the Prayer of Consecration. It was followed by the Lord's Prayer.

"Let us pray.

As our Saviour hath commanded and taught us, we are bold to say, Our Father &c.

Then shall the Priest say,

The peace of the Lord be alway with you.

The Clerks. And with thy spirit.

The Priest. Christ our paschal Lamb, is offered up for us, once for all, when he bare our sins on his body upon the cross; for he

is the very Lamb of God, that taketh away the sins of the world; wherefore let us keep joyful and holy feast with the Lord."

Then followed the Address—"You that do truly, &c."

After the administration is the following Rubric:—

"When the Communion is ended, then shall the Clerks sing the *post-Communion*," i. e. the following "*sentences of holy scripture*, to be said or sung every day one."

Matt. xvi. 24, trⁿ. "forsake" for "deny."

Mark xiii. 13.

Luke i. 68, 74, 75.

xii. 37, 40, 47.

John iv. 23.

v. 15.

viii. 31, 32.

xii. 36.

xiv. 21, 23.

xv. 7, 8, 12.

Rom. viii. 31, 32, trⁿ. "If God be *on our side*."

33, trⁿ. "God's *chosen*."

xiii. 12.

1 Cor. i. 30, 31, trⁿ. "He which *rejoiceth*."

iii. 16, 17.

vi, 20, trⁿ. "Ye are *dearly bought*," and "for they *belong to God*."

Eph. v. 1, 2.

N. [PAGE 177.]

The Communion service is followed by several Collects, to be used [after the Collects of Morning or Evening Prayers, or Communion.] at the discretion of the Minister.

In the Rubrics, which are placed after this office, by the Church of England, she forbids the practice of *solitary masses*, in which the Romish Priests receive the Sacrament by themselves, quite destroying the nature and ends of Communion, and turning it into a sacrifice.

Directions are likewise given respecting the bread and wine, important at the time of the Reformation, as tending to promote a purer and more simple feeling with regard to the Lord's Supper, in opposition to the gross superstitions which then every where prevailed. The difference between *consecrated* and *unconsecrated* elements was made at the last Review.

The whole is concluded by a protest on the subject of *kneeling* at the Lord's table, a valuable testimony against the Popish doctrine of the *Corporal Presence* of Christ in the Eucharist. Surely, when we consider the entire freedom from superstition here manifest, Christians should lay aside all scruple respecting a gesture so becoming the humble worshipper during so solemn a transaction.

Hooker well remarks—"Our kneeling at Communion is the gesture of piety. If we did there present ourselves but to make some show or dumb resemblance of a spiritual feast, it may be that *sitting* were the fitter ceremony : but coming as receivers of inestimable grace at the hands of God, what doth better beseeem our bodies at that hour, than to be sensible witnesses of minds unfeignedly humble ? Our Lord himself did that which custom and long usage had made fit : we that, which fitness and great decency hath made usual." Ecc. Pol. v. 68. (3.)

Wheatly adds, that, "The posture of *sitting* was first brought into the Church by the Arians ; who stubbornly denying the divinity of our Saviour, thought it no robbery to be equal with him, and to sit down with him at his table. And it is the Pope's opinion of his being St. Peter's successor and vicegerent, which prompts him to use such familiarity with his Lord."

However this may be, we do well not to follow such examples ; though we must carefully abstain from all uncharitable judgment of the conduct of those, who "holding the Head," as we do, differ from us in a matter of form, not unimportant indeed, yet not decided by any positive authority either of Scripture, or of the most primitive antiquity.

CHAPTER VII.

BAPTISM.

THE Holy Ordinance of Baptism—the sacramental beginning of our Christian life¹—might have been expected to take the precedence of the other Sacrament in our exposition of its services. But, without regarding such nice distinctions, we have been satisfied to follow the order of our Church; an order, no doubt, wisely regulated by a regard to the convenience of the congregation, by whom the former service was necessarily in more frequent use.

Baptism, as the initiatory rite of Christianity, was instituted by our Blessed Lord in that memorable charge to his Apostles, just before His ascension, which may be regarded as the Charter of the Church:—"Go ye and teach (*marg.* make disciples of) all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost."²

The use of water in admitting Proselytes from heathenism was common among the Jews from an early period, as an emblem of purification from sin;³ and it fitly represented

¹ We do not approve of the language of the great Hooker respecting this sacrament, when he calls it "*The door of our actual entrance into God's house, the first apparent beginning of life, a seal perhaps to the grace of election before received; but to our sanctification here, a step that hath not any before it;*" Eccles. Pol. v. 60. (3.) Perhaps, however, he only spoke *sacramentally*, and with reference to those who had been baptized in their *Infancy*.

² Matt. xxviii. 19. μαθητευσατε—"make disciples of" which plainly differs from διδασκοντες, "teaching," (in v. 20.) though it may imply the idea of teaching when the subjects are capable of it.

³ Dr. J. Owen (Theologoumena, Lib. v. Digress. iv. 19—22) questions the use of baptism among the Jews, as an initiatory rite, prior to John the Baptist. "*Adhuc sub judice lis est.*"

the laying aside of their former polluted course of life, and becoming, in a manner, "new creatures."¹ In this point of view, it was sometimes called figuratively "*a new Birth.*"²

Thus our Lord, in his remarkable discourse with Nicodemus, the Jewish ruler, alluded to this rite under the terms "*born of water;*" a phrase which, though misunderstood by the carnal-minded Israelite, plainly conveyed the idea of *making a disciple by means of Baptism.*³

John, indeed, was the first of whom we read in Scripture, who used this rite in a symbolical manner. From his frequent use of it, he was called "the Baptist;"⁴ and he thus, by a "visible sign of an invisible grace," taught the need of that "*Repentance*" which he was specially commissioned to preach, as the forerunner of our Lord; whose peculiar province it was to bestow the "Remission of sins," of which Baptism was an especial emblem and pledge.⁵

The Lord Jesus Christ, by means of his Disciples we are told, baptised Jewish Converts.⁶ But we have no account of the regular institution of this ordinance previous to the Commission to the Eleven, before alluded to.⁷ At this time it was, that Baptism took the place of Circumcision, which

¹ 2 Cor. v. 17. Compare Psalm li. 7, 10. Isaiah i. 16. Ezek. xxxvi 25, 26.

² So Targum on Eccles. vii. 7. "When a man is a *proselyte*, he is reputed as an *infant new-born.*"—See Whitby, Comment on John iii. 12. Horne's Introduction, vol. iii. part. iii. ch. ii. section ix. 3.

³ John iii. 5. On this passage Hooker judiciously observes: "I hold it for a most infallible rule in expositions of Sacred Scripture, that where a literal construction will stand, the furthest from the letter is commonly the worst;" and further adds, "Of all the ancients there is not one to be named that ever did otherwise either expound or allege the place, than as implying external baptism."—Eccles. Pol. B. v. 59. (2.) (3.) Keble's Ed.

⁴ Matt. iii. 1.

⁵ Mark i. 4. "for (*marg.* unto) the remission of sins," that was to come after. Comp. Matt. iii. 11. Melancthon thus distinguishes "between the baptism of John and Christ's baptism; that in the former the remission of sins was not expressed, which is expressed by the latter." See "Annotations" in John i. and Matt. iii.

⁶ John iii. 22, 26; iv. 1, 2.

⁷ Matt. xxviii. 16—20. Mark xvi. 14—16.

was the sign of admission into the Abrahamic Covenant, and a pledge of interest in its privileges ; which Covenant, formerly confined to the Jews, was now to be offered “ to all nations.” Baptism, as it existed before, was but an auxiliary to Circumcision, now it was substituted in its stead : the latter being wholly done away as a part of the obsolete dispensation.¹

But since true Christianity is not a *mere name*, or empty distinction, but consists in an inward change of heart, which is called in Scripture *Regeneration*, or a *new birth*;² it follows that Baptism itself (as our Church declares), “ Is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened ; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church ; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed ; faith is confirmed, and grace increased by virtue of prayer unto God.”³

The outward form of Baptism consists in the use of water, applied to the person to be baptized, in the way of sprinkling or dipping, in the name of the Father, the Son, and the Holy

¹ Gen. xvii. 7—14. Col. ii. 11, 12. Heb. viii. 13 ; ix. 9, 10 ; x. 9, &c.

² John iii. 3. Titus iii. 5.

³ Article xxvii. It may be useful to recapitulate the principal ends and effects of Baptism, when *rightly* received, as enumerated in this Article :

1 It is a sign of our Christian profession.

2. A sign of Regeneration, i. e. “ a death unto sin, and a new birth unto righteousness.”—Catechism.

3. An engrafting into Christ by union with his mystical body, the invisible and spiritual Church of true believers.—Rom. vi. 5. 1 Cor xii. 13.

4. A sign and seal of forgiveness of sins.—Acts ii. 38 ; xxii. 16.

5. A sign and seal of our adoption into God's family, by the Holy Ghost.—Gal. iii. 26, 27 ; iv. 6.

6. A confirmation of faith, thus visibly sealed.—Rom. iv. 11.

7. A means of grace, and of receiving the gift of God, in an increased degree, through *prayer*.—Acts ii. 38 ; xxii. 16.

Ghost.¹ This is the essential part of the institution. But as some additional solemnities are suitable for so important an occasion, our Church has devised an impressive and scriptural service, which we shall do well to study, as the best preparation for a due improvement of this holy Ordinance.

INFANT BAPTISM.

When a Heathen parent was admitted, along with his children, into the pale of the ancient Church; the Jewish writers inform us that the rite of Baptism was administered to all the members of his household; the males being both circumcised and baptized, the females baptized only.² We have every reason to believe that the same practice, as regards Baptism, was adopted by the Apostles; but the Scriptures are not express on this point, the Baptism of adults being the more direct object of the first preachers of the gospel, as, we see, is still the case with Missionaries to the Heathen. We have, however, several indirect allusions to the admission of children into the Church of Christ; as when we read of the "households" of Lydia, and the Jailor of Philippi being baptized; which, in all probability, contained some of these "little ones" of Christ's flock.³ Indeed, when we consider the close connexion, in spiritual things, between the Old and New Testament dispensations; how one Covenant-promise, one rule, one spirit, one faith, one hope of life everlasting are common to both:⁴ when we observe how cir-

¹ See Appendix A.

² See the authorities in Wheatley.

³ Acts xvi. 15, 33. Compare 1 Cor. i. 16.

⁴ The parallelism, if not actual identity, of the two covenants will appear in a very striking light from the following comparison:—

One covenant promise, Gen. iii. 15; xii. 3; xxii. 18. Comp. Rom. iv. 9, 16. Gal. iii. 14. Also Gen. xvii. 7, 8. Exod. xxix. 45, with 2 Cor. vi. 16.

One rule of obedience, Deut. vi. 5; x. 12, and Lev. xix. 18. Comp. Matt. xxii. 37—39. Rom. xiii. 9. Gal. v. 14, &c.

One spirit of obedience, Deut. x. 16. Ezek. xviii. 31. Rom. ii. 29, Gal. vi. 15, and the spiritual assistance promised to enable for its fulfilment, Ezek. xxxvi. 26, 27. Comp. Phil. ii. 12, 13; iii. 3.

One faith, John i. 45; v. 39. Heb. xi. 1 Peter i. 10, 11.

One hope of everlasting life, Acts xxvi. 6, 7. Comp. Titus i. 2. See Appendix B.

cumcision in the former was succeeded by baptism in the latter, both being of similar significance, importing an inward holiness, and assuring the faithful recipient of an eternal blessing:¹ have we any reason to doubt that as children were subjects of the former rite, they may be also of the latter? When in the one case God said to Abraham—"I will be a God to thee and to *thy seed after thee*;² is there not a strong presumption, at least, in favour of the opinion which the Church of Christ, for fifteen hundred years, unanimously approved, and still sanctions by a very large majority of her purest and most enlightened members, that children of Christian parents are proper subjects of Baptism?³

If any alteration was intended as regards the children's interest in the Covenant and its appointed seal, it is strange that no intimation of it is given. Had Jewish parents any cause to expect, or were they likely to acquiesce in such an alteration, without one word being said on the subject? Was this, at least, the lesson to be readily learned from our Blessed Lord's tender regard to children, His "taking them in his arms, putting his hands upon them, and blessing them."⁴ Such, at any rate, is not the lesson which natural affection, sanctified by Divine grace, teaches the Christian parent, when, in obedience to the invitations of Christ and his Church, he brings his offspring to the font. He feels it to be an exercise of his right and privilege as a Father, thus to dedicate his child to God. He considers that Christianity is a family interest, the best portion of his children;⁵ and that while he thus binds them to its duties, he puts in a claim for its blessings on their souls.⁶ He looks upon them

¹ Rom. ii. 29. Col. ii. 11, 12. Rom. iv. 11, 12. Calvin remarks in his Institutes; "Circumcision was a sign of *repentance*, and a seal of *faith*; and *yet infants were circumcised*." The inference is that they may also be baptized.

² Gen. xvii. 7. compared with Heb. viii. 10.

³ On the prevalence of Infant Baptism in the Ancient Church, see Appendix C.

⁴ Mark x. 13—16. See also John xxi. 15, with Doddridge in loco.

⁵ Acts xi. 14; xvi. 15, 31—34.

⁶ "Parents, and those who are appointed by parents, have certainly a

as relatively "holy,"¹—the children of the Church and of God, and he waits for the promised manifestation of the Spirit's outpouring in due season.² If it be objected to this view, that he may be deceived, for the children of heaven are "born not of blood, nor of the will of man, but of God;"³ he can reply, that such also was the case under the old Covenant, of which, notwithstanding this apparent incongruity, Ishmael and Esau received the sign, as well as Isaac and Jacob.⁴ In short, that "duty is ours, events are God's." Nor does he esteem it a small benefit to put his child's name, as it were, in the Gospel charter, as an engagement to sue out his interest therein when able to do so.⁵ Instead of letting his best days run to waste in sin and vanity, he seeks to present him to the Lord while fresh with the "dew of youth,"⁶ and glittering in the morning-beam; esteeming it among the greatest of God's mercies to himself, that "by making us his own possession so soon, many advantages which Satan otherwise might take are prevented, and the first thing whereof we have occasion to take notice is, *how much hath been done already to our great good, though altogether without our knowledge.*"⁷

But to return to the Prayer Book. *The Rubrics* prefixed to the service for Infant Baptism claim a passing notice. The first requires that Baptism be administered in as public

right to bind and engage children in this baptismal covenant. It is but a natural right which they have over them, to bind them to the terms of any covenant and agreement; especially such as shall be for their benefit and advantage, Deut. xxix. 10—12." Bp. Hopkin's Works, ii. 412.

¹ 1 Cor. vii. 14. Comp. Jer. xxxi. 1.

² Acts ii. 39, with Calvin in loc. Also Deut. xxx. 6. Isaiah xlix. 3; lxxv. 23. Jer xxxii. 39. Joel ii. 28.

³ John i. 13.

⁴ See Rom. ix. 6—16.

⁵ "As it would be absurd to say, that a child's name ought not to be put into any legacy or deed, till he come of age to understand it; so alike absurd and far more injurious is it, to leave out our children from this heavenly legacy, that Christ hath left to his Church. . . . which may be of infinite use to them afterwards, and they may strongly plead it with God with good success." Bp. Hopkins, v. ii. 408.

⁶ Psalm cx. 3.

⁷ Hooker, Ecc. Pol. v. 64. Expressing not only the opinions of orthodox Churchmen of his time, but of those who differed from the Church respecting the *form* of baptism.

a manner as possible, in order that "the congregation may testify the receiving of the newly baptized into Christ's Church;" and also that those present may be "put in remembrance of their own profession made to God in Baptism."¹ It is to be regretted that this excellent regulation has not been more generally attended to. So solemn an ordinance, upon so interesting an occasion, ought never to have been thrust into a corner, but rather brought forward prominently into notice, in its proper place, and due proportion, both as a special means of grace, and a lively emblem of the only appointed way of salvation.

In the second Rubric, the Church requires that each child should be accompanied to the Font by three suitable persons, called God-fathers and God-mothers; who are to answer for the baptized infant, to be witnesses to it and to the Church of the promises made in its name, and to assist in training it up in the faith and fear of God.²

By the xxixth Canon, no parent is admitted to stand as Sponsor for his own child; the Church, it would seem, requiring additional security in case of the neglect of the Parents, or their removal by death; the God-fathers and God-mothers being a sort of spiritual guardians to supply such deficiency of parental care and instruction. And, fur-

¹ In the Prayer-Books published in King Edward's reign, this Rubric commenced as follows: "It appeareth by ancient writers, that the sacrament of baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide, at which time it was openly ministered in the presence of all the congregation; which custom, (now being grown out of use) although it cannot, for many considerations, be well restored again, yet it is thought good to follow the same as near as conveniently may be." In the First Book, the former part of the service was ordered to be performed "at the Church door."

² [Our rubric does not render this universally obligatory. Neither have we any such canon as the above, although some such regulation would seem to be desirable.] On the antiquity of the practice of *answering for infants in baptism*, see Appendix D.

"Though it be the custom of our Church for those who are not the parents to engage for the child, yet this stipulation is in this case valid and obligatory; because they are hereunto appointed by their parents, who have a natural right over their children, and make these their representatives." Bp. Hopkin's Works, ii. 412.

ther to guard against the intrusion of unfit persons into so solemn and responsible an office, the same Canon forbids the appointment to be conferred upon any who have not received the Holy Communion. A wise and salutary precaution, which, *if properly attended to*, in the *spirit*, as well as the *letter* of the injunction, might tend, by God's blessing, greatly to raise the tone of piety amongst ourselves, and to remove from the minds of those without the pale of our establishment, many grounds of objection against the ordinance of Infant Baptism as administered in the Protestant Episcopal Church.

THE SERVICE.

We must now suppose the Baptismal party arranged around the Font:¹ and, as Baptism is a rite, which, from its nature, does not admit of repetition, the Minister first inquires whether the child has ever been baptized; and, being answered in the negative, proceeds to address the Congregation. "Dearly Beloved." Since original Sin is that universal disease of the fallen race of Adam, which can only be remedied by a new birth; the Church commences this solemn service by a plain statement of this deeply-concerning, and fundamental truth. "Forasmuch as all men are conceived and born in sin;² and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and the Holy Ghost."³ Here, we see, Regeneration is clearly connected with Baptism; for although, as Hooker says, "All receive not the grace of God which receive the Sacraments of his grace: Neither is it *ordinarily* his will to bestow the grace of Sacraments on any *but by the Sacraments*."⁴ But, as he adds in the same place, "which grace,

¹ From "fons,"—"a fountain," because the early Christians were baptized in fountains and streams. They were at first built *near* the Church, afterwards at its entrance.

² Job xxv. 4. Psalm li. 5. Rom. v. 12, 18. Eph. ii. 3. See Article ix. "Of Original or Birth Sin."

³ John iii. 3, 5.

⁴ Hooker, Eccles. Pol. v. 57. (4.) This statement must, however, be received with caution; so as neither to infringe on the absolute freedom of

they that receive by Sacraments or with Sacraments, receive it *from him*, and *not from them* :” so our Church calls upon us to use the appointed means with earnest prayer for a Divine blessing. “I beseech you to call upon God,” &c.¹ It is not any outward or nominal Regeneration, as some have argued, for which the Church pleads so earnestly with God. Not a change of State only, but of nature. This is forcibly taught by the words which follow : “That of his bounteous mercy he will grant to this child that thing *which by nature he cannot* have ; that he may be baptized” not only with water, but “*with the Holy Ghost*,” and so “received into Christ’s Holy Church, and be made a *lively* member of the same.”²

In the first Prayer we beseech God to bless that ordinance which was prefigured, in the Old Testament, by two remarkable types ; the ark of Noah, wherein “eight souls were saved by means of that water” which overwhelmed the ungodly world :”³ and also the Baptism of his ancient people Israel “in the cloud, and in the sea ;” who were “led safely” between the walls of those waves in which the Egyptians were drowned.⁴ Who also did vouchsafe to

the Divine sovereignty, nor to deny the existence of a work of grace in some whom the Church cannot outwardly acknowledge as her members.

¹ Thus we see prayer specially connected with the reception of the grace of this sacrament ; in Acts xxii. 16. “Be baptized, and wash away thy sins, *calling on the name of the Lord*.”

² Let us beware of low views, and short-sighted expectations of the Divine presence and blessing in a believing use of this sacrament. Archbishop Leighton, (than whom the Church was never gifted with a more holy and enlightened teacher) thus presses this point, “The sacraments, considered indeed as seals of this inheritance, annexed to the great charter of it, *seals of salvation*, would be highly regarded. This would beget a due esteem of baptism ; would teach you more frequent and fruitful thoughts of your own and more pious considerations of it when you require it for your children.” See on 1 Peter iii. 21.

³ 1 Peter iii. 20, 21. Comp. Gen. vi., vii.

⁴ 1 Cor. x. 1, 2. Comp. Exod. xiv. 29. Melancthon remarks, “Baptism is a sign of *mortification* : (Rom. vi.) not a *type of death*, but a sign that *through death we pass unto life* ; a sign that death does not swallow up, but is the beginning of the new creature. As we see the children of Israel baptized in the *red sea*, through death entered into life,” Annotations in John 3.

honour it by the Baptism of the Lord Jesus Christ in the river Jordan; when He, who was "without sin,"¹ condescended to present himself, for our sakes, at the fountain of typical cleansing from sin; while the opening heavens, the visible descent of the Spirit, and the voice of His Father, declared Him to be the "beloved Son of God."² Thus did he "sanctify water to the mystical washing away of sin."³ Not that any holiness was thus infused into the consecrated element, to communicate to it a new power and efficacy of its own; but that it was thus set apart for a sacred sign, and a means of conveyance to the worthy recipient, of the cleansing virtue which belongs only to the blood and Spirit of Christ.⁴

How full and deep is the flow of prayer in the petitions that follow:—"We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this child, wash him and sanctify him with the Holy Ghost;⁵ that he being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee world without end." What uninspired Prayer ever surpassed this in a rare combination of sublimity of sentiment, beauty of language, and, above all, that holy fervour of devotion, which marks the promised "outpouring of the Spirit of grace and supplications!"⁶

¹ Heb. iv. 15.

² Matt. iii. 13—17. Doddridge observes upon this place, "Jesus had no sin to confess or wash away, yet he was baptized; and God owned that ordinance so far as to make it the season of pouring forth the Spirit upon him. And where can we expect this sacred effusion, but in a conscientious and humble attendance on divine appointments.

³ Acts xxii. 16.

⁴ Acts ii. 38. 1 John v. 6.

⁵ In the First Prayer-Book, the next words were as follows: "Sanctify them with thy Holy Ghost, that by this wholesome laver of regeneration, whatsoever sin is in them, may be washed clean away," &c.

⁶ Zech. xii. 10. At this place, in the first Prayer-book, the Priest was to ask the name of the child, and then making a cross upon its *forehead* and *breast*, was to say to it, "Receive the sign of the holy cross, both in thy forehead, and in thy breast." &c.

The second Prayer is employed more particularly in gathering up the encouragements given by the Lord to earnest persevering supplication, and spreading them out before Him.¹ We see a lamb of the flock ready to perish in the jaws of the “devouring lion;”² and shall not the sheep unite their bleatings, till they raise a cry loud enough to reach the Shepherd’s ear? Shall not our very hearts re-echo the pleading words—“So give now unto us that ask; let us that seek find; open the gate unto us that knock!” “We have brought this infant to heaven’s gate; but we cannot make it the child of God, nor let it in.”³ Shall we, then, go away and leave it there without a blessing!⁴ God forbid! Heaven’s gate is opened by the key of Prayer, and He who, on earth healed multitudes, through the faith of those who brought them;⁵ will open the door of His mercy to this little one, and, we humbly and fervently trust, will display the riches of His grace in its “spiritual regeneration”⁶ here, and “everlasting benediction”⁷ hereafter.

THE GOSPEL.⁸

The Minister then reads a portion of the 8th of St. Mark’s Gospel,⁹ which, though not a direct proof of the lawfulness

¹ Psalm ix. 9, 10; lxxii. 12. Isaiah xxv. 4. John iii. 36; xi. 25, 26. Matt. vii. 7, 8. A valued friend, (to whom the author is deeply indebted for assistance in this work) the Rev. Charles Bridges, remarks upon this place—“It is an eminent, and, in my judgment, an unexampled specimen of pleading;—taking hold of four distinct titles of God successively, and perhaps in a climax. Almighty and immortal God, the *aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead.*” Mr. Palmer observes that this Prayer has been used in the English Church above 900 years.

² 1 Peter v. 8.

³ Dean Comber.

⁴ Gen. xxxii. 26.

⁵ Matt. viii. 5—13, 16; ix. 2—6; xv. 22—28; xvii. 14—18. James v. 16.

⁶ Titus iii. 5. When the child is said to “*receive remission of sins by spiritual regeneration* ;” we must understand that pardon, being *one* of the privileges sealed to us in baptism, when we are spiritually regenerate;—is here attributed to the work of the *Spirit*, though more directly resulting from the application of the *blood of Christ*. Comp. 1 Cor. vi. 11. Appendix E.

⁷ Matt. xxv. 34.

⁸ See Appendix F.

⁹ Mark x. 13—16.

of Infant Baptism, yet certainly bears a very favourable aspect towards it; and is well improved for this purpose in the following exhortation.—“Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him.”¹ “Christ did not indeed order these infants to be baptized, for Christian Baptism was not then explicitly instituted as the initiatory ordinance, and circumcision was still in force.”² But, surely, we may “perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them.” When he said, “Of such is the kingdom of God,” did he not mean “that little children are admissible into the visible Church, under the New Testament dispensation, as they had been under that of Moses?”³ Does he not also encourage parents to bring their infant offspring to him that He may bless them? And is not this the very design of Baptism, and the implied request of the Christian parent in thus presenting his child to God? Does not this passage also teach us that the babe in arms is as capable of regeneration as the adult? and that, having shared in the parents’ sin and curse, it needs also the Saviour’s blessing? In these and many other ways we might show that the above passage is most correctly and appropriately used with reference to the application of this sacred ordinance to infants.

Since, however, this Sacrament is not a charm,⁴ but a “moral instrument of salvation,”⁵ which is made effectual by the exercise of our moral faculties, and particularly of *faith*; we are called upon to “believe earnestly,” and

¹ In the words that follow,—“how he exhorteth all men,” &c. When the “innocency” of children is spoken of, the term must evidently be understood not in an *absolute*, but *comparative* sense. So the word must be used, Jer. ii. 31; xix. 4. Comp. Matt. xviii. 2, 3.

² Scott on the parallel passage Matt. xix. 13—15.

³ Scott on Matt. xix. 13—15.

⁴ “This is not to be believed to be of the nature of a charm, as if the very act of baptism carried always with it an inward regeneration.” Bishop Burnet on Art. xxvii.

⁵ Hooker, Ecc. Pol. v. 57, (4.)

without doubting that “goodwill of our Heavenly Father towards” infants in general, and, therefore, to this in particular, declared in this significant act of his Son Jesus Christ; that God, who delights to give in answer to believing prayer, and whose mercy is his peculiar delight, may be glorified in saying of this little one—“According to your faith so be it unto you.”¹

Having mentioned the free offers of God’s grace and mercy, we are reminded of our obligations to them; and are, therefore, invited to give thanks to Him for the benefits conferred upon us in Baptism, or of which our Baptism was a pledge.² At the same time we pray for “growth in grace, and in the knowledge of Christ”³ for ourselves, and for the descent of Spiritual influence upon the infant about to be baptized; that it “may be born again, and made an heir of everlasting salvation.”

We are now come to the most difficult part of our subject, that where Infant Baptism is considered as a federal act, a covenant engagement between two parties; in which God, on the one side, promises to bestow admission into His family,⁴ pardon of sin,⁵ the sanctifying influence of the Holy Spirit,⁶ and an inheritance in his everlasting kingdom;⁷ and the baptized, on the other side, engages to renounce sin,⁸ believe God’s word,⁹ and keep His commandments.¹⁰ That such a stipulation is virtually implied in Baptism must be admitted; and that it should be distinctly made, whenever it is practicable, may be collected from several passages of

¹ Matt. ix. 29. Comp. Matt. xviii. 10, 11; xxi. 21, 22. Mark xi. 22—24. James i. 6. On the limits of our *assurance* in prayer, see Hooker’s Ecc. Pol. v. 48. On the importance of *faith* to the securing of baptismal grace, see Appendix F. On the ancient order of the service, see Appendix G.

² 2 Thess. ii. 13, 14. Titus iii. 4—6. 1 Peter i. 3, 4; iii. 21.

³ 2 Peter iii. 18. Comp. 2 Thess. i. 3.

⁴ Gal. iii. 26, 27; iv. 1. Col. ii. 12, 13. ⁵ Acts ii. 38; xxii. 16.

⁶ John iii. 5. Acts ii. 38. Rom. vi. 4, 6, 14. Eph. v. 26, 27. Titus iii. 5.

⁷ John iii. 5. Gal. iv. 7, with iii. 27.

⁸ 2 Tim. ii. 19. 1 John iii. 8—10, with acts ii. 38.

⁹ Mark xvi. 16. Acts ii. 41; viii. 12, 13, &c. Rom. x. 9, 10.

¹⁰ Matt. xxviii. 19, 20. Rom. vi. 3—14. Col. ii. 11, 12.

Scripture,¹ and is probably alluded to by St. Peter, when he says, "Baptism doth now save us—not the putting away of the filth of the flesh," the merely outward act of Baptism, "but the *answer* of a good conscience toward God;"² the faithful performance of the baptismal vows, or the sincere desire and intention to fulfil them.

Here, however, a difficulty arises in the case of Infants, who cannot make such a stipulation in their own persons; whence some have argued that they ought not to be baptized. The Church meets this difficulty by *vicarious stipulation*:—that is, having first proved, on other grounds, the lawfulness of Infant Baptism, irrespectively of those conditions which can only be required when the parties are capable of performing them;³ she provides Sponsors to answer for the child, as its representatives, whose promises in its behalf, it is "bound, when of age, to perform."⁴ On the charitable

¹ Acts viii. 36, 37; xvi. 30—34. See p. 201, note 9.

² 1 Peter iii. 21. *ἐπερωτημα*, "an interrogative trial." Hooker, Ecc. Pol. v. 63. (3.) "It is a credible fact, supported by Cyprian, and other ancient writers, that the *Catechumen* had certain *interrogations* put to him at *baptism*, concerning his faith in Christ, and his renunciation of *Satan*, and all the works of darkness, and the vanity of the *world*: and it is very probable the Apostle may refer to that custom." Doddridge on the text. See also Justin. Apol. ii. 79. Tertullian de Coron. c. iii. Cyprian Ep. vii. ad Rogatian. et De Lapsis, &c., &c. Bingham's Christian Antiq. B. xi. c. viii. s. 4.

³ "Such as be of age may hear, believe, and confess that which is preached and taught, but so cannot infants: therefore we may justly collect, that he speaketh here (Mark xvi. 16,) nothing of infants or children. But for all this they ought not to be excluded from baptism. It is a general rule, "He that doth not labour must not eat," (2 Thess. iii. 10;)—but who so barbarous, that might think hereby that children should be famished." Letter by the martyr Archdeacon Philpot, 19th L. p. 282. Exam. and Writings, Park. So Ed.

⁴ Church Catechism, Answer to question, "Why are Infants baptized?" So in Nowell's Catechism—"That repentance and faith go before baptism is required only in persons so grown in years, that by age they are capable of both. But to infants the promise made to the Church by Christ, in whose faith they are baptized, shall for the present time be sufficient; and then afterwards, when they are grown to years, they *must needs* (omnino oportet) themselves acknowledge the force thereof to be lively in their souls, and to be represented in their life and behaviour." This "acknowledgment" specially refers to the confession made before the Bishop previous to confirmation.

supposition that the infant will afterwards acknowledge the obligation, the Church proceeds to perform the outward rite of Baptism, with believing prayer; and afterwards to thank God for that inward grace which, she trusts, is even then communicated, in answer to her requests.

If we may reason from human affairs to Divine, a method of argument which should be sparingly used, though not destitute of Apostolic example;¹ we shall find that the method of spension has been practised among all nations, from the earliest ages of the world. This, at least, shows that the light of nature, (which, within certain limits, is to be considered as a part of God's moral government,) justifies this method. Thus guardians are empowered by law to enter into engagements for their wards, when minors; and ambassadors act for their princes, whom they represent at a foreign court, when out of reach of their instruction.²

But, after all, we must remember that this ceremony is not an essential part of the Sacrament of Baptism; which consists not in any outward form, but in God's promise, and the exercise of faith embracing that promise.³ The use of sponsors, however, is manifest, when rightly improved; and we shall have occasion afterwards to observe the importance of this arrangement, as testifying to the conditional character of this ordinance, being essentially federal in its nature; so that when one side of the contract is not made good, we cannot, with justice, claim the other.⁴

¹ Gal. iii. 15. Heb. vi. 16; ix. 17.

² See a remarkable illustration of sponsorship in Livy, lib. 31. c. 50, quoted in Wheatly; where C. Valerius, as Flamen Dialis, declined taking the oath of Ædileship, in his own person, but obtained for his brother to be sworn, as his proxy, in his stead. Wheatly adds, "Much after the same manner, whenever kings are crowned in their infancy, some of the nobility, deputed to represent them, take the usual oaths. The same do ambassadors for their principals at the ratifying of leagues or articles; and guardians for their minors, who are bound by the law to stand to what is contracted for them."

³ "The promise of eternal life is the seed of the Church of God." Hooker, v. 63. (1)

⁴ "When we promised, there were two things in the indenture; one, that God will give Christ to us; the other, that we must forsake all the

The questions put to the sponsors, and answered by them in the name of the child, are four; ¹—(1.) Whether he will renounce the devil,² the world,³ and the flesh?⁴ These are the enemies of Christ, and of the soul; and they must be renounced by the Christian wholly and for ever. (2.) Whether he believes all the articles of the Christian faith?⁵ (3.) If he is willing to be baptized into the profession of this faith?⁶ and (4) If he will obey God's commands to the end of his life?⁷ In so solemn a covenant, all the sureties should give their answers audibly and distinctly; and the congregation should apply the questions proposed to their own hearts, and follow the responses with their silent prayers.

The sponson being concluded, the minister offers up four short, but fervent prayers for Divine grace to enable the baptized infant to fulfil the promises just made in his name. And since Baptism primarily represents the mortification of the old nature, derived from Adam, and the implanting of a new man, Christ Jesus;⁸—therefore, we ask of God, “that the old Adam in this child may be so buried, that the new man may be raised up in him.” “That all carnal affections may die in him, and all things belonging to the Spirit may live and grow in him.”⁹—“That he may have power” to conquer all his spiritual enemies;¹⁰ and thus, with all those who are thus dedicated to God in Baptism, being “endued with heavenly virtues, may be everlastingly rewarded;” not of *merit*, but “through God's mercy” only.¹¹

sinful lusts of the flesh; this is that makes baptism to be baptism indeed to us.” Abp. Usher's Eighteen Sermons, p. 54.

¹ See Appendix H.

² 1 John iii. 8—10. James iv. 7.

³ 1 John ii. 15, 16.

⁴ Rom. viii. 6—14. Gal. v. 16—24. Titus ii. 11—14. 1 Peter ii. 11; iv. 2.

⁵ Mark xvi. 16, with Matt. xxviii. 19. Acts viii. 36, 37. Heb. xi. 6.

⁶ Acts ii. 41; xvi. 31—33.

⁷ Matt. vii. 21. Eccles. xii. 13. Luke i. 75. Rom. vi. 4. Eph. ii. 10. 1 John ii. 3—6. Comp. Psalm cxix. 4, 5, 32, 33, 44, 104, 115, 153.

⁸ Rom. vi. 3—11. Col. ii. 5.

⁹ Rom. viii. 6.—13. 1 Cor. xv. 22, 45. Gal. v. 20—24. Eph. ii. 4—6; iv. 20—24. Col. iii. 5, 9, 10.

¹⁰ Rom. viii. 12—14, 37—39. Eph. vi. 10—12. 1 John v. 4.

¹¹ Phil. i. 9—11. Col. i. 9, 10; iii. 24, Titus iii. 5

In the prayer of Consecration,¹ which follows, we remember the “water and the blood” which flowed from our blessed Saviour’s wounded side;² a lively emblem of the twofold efficacy of his death;—the cleansing of our pollution, and the removal of our guilt;³—as also the institution of this sacred ordinance in “the name of the Father, the Son, and the Holy Ghost!”⁴ by which we are admitted into God’s family, and united in the profession of the Triune Jehovah. We further pray that a blessing may descend upon the sacred rite we are about to celebrate, “sanctifying,” or setting apart “this water to the mystical washing away of sin;”⁵—that by “the washing of regeneration, and the renewing of the Holy Ghost,”⁶ this child may be filled with Divine grace; and now becoming, may for ever remain one of God’s “faithful and elect children.”⁷

THE BAPTISM.

The Rubric here directs the Priest to ask of the Godfathers and Godmothers the child’s name, which being given at this solemn moment, is calculated to remind us ever afterwards of our Christian privileges and obligations; as our other name may do of our original guilt.⁸ He is then to baptize “the child by dipping it in water,” or by pouring water upon it.” In the warmer climates of the East, where the bath was in constant use, Baptism was more commonly administered in the former way.⁹ But this does not appear to have been an invariable rule, even in those times;¹⁰ nor are any particular directions given in the Bible respecting the quantity of water to be used, or the mode of applying it. Indeed, it is scarcely in accordance with the spirit of Christianity to

¹ See Appendix I.

² John xix. 34. 1 John v. 6.

³ Micah vii. 19. Zech. xiii. 1. 1 John i. 7. Rev. vii. 14.

⁴ Matt. xxviii. 18, 19.

⁵ Matt. xviii. 19. Acts xxii. 16. On the use of the word “sanctify,” see p. 198.

⁶ Titus iii. 5.

⁷ John i. 16. 1 Peter i. 2—5. Jude 24, 25.

⁸ The Jews named their children when they were circumcised. Luke i. 59—63; ii. 21. Comp. Isa. xlv. 3—5.

⁹ Acts viii. 38, 39. Rom. vi. 31. Col. ii. 12

¹⁰ See Acts xvi. 33.

lay much stress on the peculiar *mode* of application ; since we are expressly assured, that “the kingdom of God is not meat and drink,” does not principally consist in outward observances, “but righteousness, and peace, and joy in the Holy Ghost.”¹

The words of administration are those of our Lord’s own appointment.² In the first Prayer book of Edward VI., the water was ordered to be *thrice* applied, in allusion to the mystery of the blessed Trinity, which these words express. But our Church having withdrawn that order, a single immersion or affusion seems to fulfil the design of the institution, as symbolical of that *One* name with which we are baptized.³

The child having been baptized, is now solemnly received into the Church, the sign of the Cross being made upon his forehead, in token of his being enrolled in “the Sacramental host of God’s elect ;” it having been the custom in ancient times in the East, “for masters and generals to mark the foreheads or hands of their servants or soldiers with their names or marks, that it might be known to whom they did belong.”⁴ And, as the blush of the forehead is the index of shame, this sign is to remind the Christian soldier, when he might otherwise be tempted to be ashamed of Jesus, “that hereafter he shall not be ashamed to confess the faith of Christ crucified,” in whose “Cross” he is rather to “glory ;”⁵ but “manfully to fight under his banner against sin, the world, and the devil ; and to continue Christ’s faithful soldier and servant unto his life’s end.”⁶

The use of the Cross in Baptism, is of great antiquity ; and, though we do not claim for it any scrip-

¹ Rom. xiv. 17. See Calvin on Acts viii. 33.

² Matt. xxviii. 19.

³ See Appendix K.

⁴ Wheatley. See Bishop Lowth and Scott on Isaiah xlv. 5, and Ezek. ix. 4.

⁵ Gal. vi. 14. Comp. Mark viii. 38. Rom. i. 16.

⁶ There seems to be an allusion to the original meaning of the word “Sacramentum,”—a soldier’s oath of fidelity to his military commander Comp. Eph. vi. 10—18. 2 Tim. ii. 3, 4: Rev. ii. 10.

tural authority, nor consider it any “part of the substance of the sacrament;” yet, as “the abuse of a thing doth not take away its lawful use,” the Church has thought fit to retain it as a “lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of him that died upon the Cross.” But if any are so uncharitable and unreasonable as to accuse us of wearing the “mark of the Beast,”¹ as some have done, we may remind them that the servants of Christ also are described as having a “mark,”² a “seal,”³ and a “name”⁴ upon their foreheads.⁵

THANKSGIVING.

The child being now, by Baptism, “regenerate,”⁶ and grafted into the body of Christ’s Church,”⁷ the minister calls upon us to “give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that the child may lead the rest of his life according to this beginning.”⁸ And what prayer so proper for this occasion as the Lord’s Prayer, which, as we have observed before, was anciently considered exclusively appropriate to the baptized, and was therefore called “the Prayer of Believers?”⁹

But here we are frequently met with the objection, “How can we give thanks for that which is, at best, uncertain?”

¹ Rev. xiii. 16; xiv. 9, &c.

² Ezek. ix. 4, “mark,” מָרָא “Arab. *تَوَيَّ* a mark in the form of a cross,

which was branded on the flanks or necks of horses or camels, hence probably the name of the letter *Ⲑ*, which, in the ancient Phœnician alphabet, and on Jewish coins, has the form of a cross (†) and from which the Greeks and Romans have borrowed the form of their *Ⲛ*.” Gibb’s Gesenius’ Heb. Lex. See also Professor Lee’s Heb. Lex. and Leigh’s Crit. Sac.

³ Rev. vii. 3.

⁴ Rev. xiv. 1; xxii. 4.

⁵ Bucer defends the use of the cross in baptism, “not so much on the ground of ancient usage, as because it is a simple sign, and conveys a lively (proœsens) admonition of the cross of Christ; if only purely understood and religiously received.” Scrip. Ang. p. 479. [By our rubric, the candidate or his friends may prevent the use of the cross.]

⁶ John iii. 5. Gal. iii. 27. Titus iii. 5.

⁷ Rom. vi. 5. 1 Cor. xii. 13. Eph. i. 22, 23.

⁸ Heb. iii. 14.

⁹ Chrysost, Hom. 10 in Coloss. Aug. Enchir. c. 71. See pp. 53, 54.

We answer, because we believe that God always hears the prayers of His people, if consistent with His own glory and their good; and as we know of no hindrance in this case, we confidently hope that our petitions are answered. The Church has provided a spiritual service for her children, to be used in a spiritual manner; and if we have endeavoured, by God's help, to follow her guidance, though with unequal footsteps,¹ we cannot do less than give thanks for His grace and mercy thus visibly signed and sealed. This is the language of Faith and Hope, and is it not that of Charity also?² At the same time, we protest earnestly against the error of those, (however great their names, or high their reputation as divines,) who hold that the Church intended to declare, what we conceive to be equally unscriptural and dangerous, the *actual regeneration of every baptized infant*. We would fully concur in Abq. Usher's statement. "Some have the outward sign, and not the inward grace: some have the inward grace, and not the outward sign. We must not commit idolatry, by deifying the outward element."³

Holding, as Hooker and our earliest and greatest Reformed Divines ever held, "the certainty and perpetuity of

1 "Dextræ se parvus Iulus
Implicuit, sequiturque patrem non passibus æquis."

Virg. *Æn.* ii. 723, 4.

2 So writes that luminary of the Irish Church, Abp Usher, "What say you of infants baptized? Doth the inward grace in their baptism *always* attend upon the outward sign? Surely *no*. The sacrament of baptism is effectual in infants, only to those and to all those who belong unto the *election of grace*. Which thing, though we, *in the judgment of charity*, do judge of every particular infant; yet we *have no ground to judge so of all in general*; or, if we should judge so, it is *not any judgment of certainty*; we may be mistaken." Body of Divinity, p. 396. Compare Faber's Prim. Doct. of Regeneration, B. iv. c. 2. pp. 330—340, who calls this statement an "*Official Generic Declaration*." See also Dean Milner's Life, ch. 16, who calls it, (pp. 286, 297, &c.) "*An hypothesis, a charitable assumption of repentance and faith on the part of the infant*." See also Bishop Burnet on Art. xxvii. p. 383.

3 Body of Divinity, p. 396. See also Abp. Leighton on 1 Peter iii. 21.

The passages here quoted from Archbishop Usher's "Body of Divinity," are *probably*, but not *certainly* his own. See Dr. Robinson's Preface, p. xiii. and Table of Extracts. These remarks are applicable also to note 1 p. 232.

faith in the elect”¹ of God,—we cannot think that so many children have been born again in their infancy, and have since wholly departed from God in their childhood, without giving any proof of a change of nature. Scarcely less reasonable would it be to assert that all the crab-trees in the land had once been grafted with apples, though they still continue to bear only their natural fruit. Another way of explaining the subject, which doubtless is really difficult, through the imperfection of language, and our limited apprehension of spiritual mysteries, is to say that the Church here speaks *sacramentally*, or as Bishop Hooper expresses it, “gives the name of the thing to the sign.”² Thus the sacrament of Christ’s body is called by St. Paul “his body,”³ and all Christians are called the “temple of the Holy Ghost,”⁴ as being “born of water and of the Spirit,”⁵ when yet some of those alluded to were living in uncleanness.⁶ Indeed, as long as the baptized are of that tender age which forbids us to judge harshly of their spiritual condition, we may safely look upon them as really belonging to Him, to whom they had been thus solemnly dedicated.

Here we may pause for a moment to observe what a sublime and beautiful spectacle is presented to the eye of faith, when the baptismal party are kneeling around the fountain of mystical regeneration;⁷ while the dew of blessing sparkles on the infant brow, the sacramental seal of good things to come, laid up in store for it in the covenant of grace: and

¹ See Hooker’s Sermon on Habak. i. 4. Also “Discourse on Justification,” § 26, and First Sermon on St. Jude, § 12.

The author is happy to be able to refer to the Bishop of Calcutta’s invaluable work on the Colossians, Lectures xviii. xix, for a powerful confirmation of these statements. See also Bp. Davenant on Col. ii. 12.

² “Early Writings, p. 62, Park. Soc. Ed.

³ 1 Cor. xi. 27.

⁴ 1 Cor. vi. 19; iii. 16, 17. Comp. v. 1; vi. 15, 16.

⁵ John iii. 5.

⁶ Bishop Carlton, in his *answer to Montague*, “Examination of his Appeal,” p. 104, 105, speaks of those who are “regenerate and justified,” “*sacramento tenus*,” who may yet “fall away *totally and finally*.” See Aug. ad Bonifac, Ep. xxiii. On the use of the word *regenerate* in the Baptistal Services, see Appendix L

⁷ “Baptism is the font of regeneration.” “Former Confession of Helvetia.” See *Harmony of Protestant Confessions*, p. 303. Ed. 1842.

Christian hope looks fondly and prayerfully upon the newborn child of God, and realizes, in anticipation, the full possession of the promised inheritance.¹ And then, how sweet the feeling of being one "family" in Christ Jesus,² with which we all, young and old, join in repeating those affectionate and thrilling words,—"*Our Father*, which art in Heaven."³

In the Thanksgiving, which follows, we acknowledge the mercy of God in regenerating, adopting, and incorporating into His Church the baptized infant; and we pray that he may "not receive the grace of God in vain,"⁴ but "may lead the rest of his life according to this beginning:"—that "being dead unto sin, and living unto righteousness, and being buried with Christ in his death, he may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of Christ," by being baptized into it, "he may also be a partaker of his resurrection," by spiritual renewal of the heart and life; a work which must, in its very nature, be gradual and progressive, being terminated only with our earthly existence:⁵—"so

¹ That deep thinker, and pious, as well as enlightened divine, Dean Milner, thus expresses himself: "Then does baptism do nothing for the infant? The answer is, it does a great deal. Is it not a great deal, that an infant, who by nature is under a curse, and excluded from sonship and from inheritance, should be visibly received into the Church of God, and be assured by him who cannot lie, and under the express sanction of a divine ordinance, that there is still a promise of an everlasting inheritance for him, as an adopted son of God, provided he do but comply with certain terms when he becomes of age? Thus it appears, that an infant regenerated, here, means, that he who was disinherited and not regarded as a son, is again received as such, in the sense just mentioned with a promise of the Holy Ghost, and of an everlasting inheritance."—See *Life*, p. 398, 2nd Ed. abridged.

N. B. The writer trusts he need not add, that the picture he has drawn requires some reserve, as restricted to "the *faithful*."

² Eph. iii. 15.

³ See Appendix M.

⁴ 2 Cor. vi. 1.

⁵ Rom. vi. 3, 4. Melancthon observes, "*Regeneration begins in baptism, and is completed by death.*" Annot. in Matt. i. See also Calvin on Acts ii 38. Calvin also beautifully remarks on this text,—"*Let us note that the apostle doth not simply here exhort us to imitate Christ,—for he surely goeth higher, delivering doctrine—that the death of Christ is effectual to extinguish the pravity of the flesh; and his resurrection to*

that finally, with the residue of his Holy Church, he may be an inheritor of His everlasting kingdom."

EXHORTATION TO SPONSORS.

The Exhortation to the Godfathers and Godmothers well deserves the attention of all who undertake this responsible office; from a neglect of which the Church has suffered the most irreparable injury. The points of duty embraced in this address are the following. (1.) To teach the child the nature and importance of the baptismal vow. (2.) To look after his religious instruction, both publicly by attendance on the means of grace, and privately by catechising; teaching him "all things which a Christian ought to know and believe to his soul's health,"¹ so as to "train him up in the nurture and admonition of the Lord."² (3.) To see that he is "virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession—to follow Christ—and be made like unto him—dying unto sin—rising again to righteousness—mortifying continually all our corrupt affections, and daily proceeding in all virtue and godliness of living."³

But this, though an important part, is not the whole of their duty. As example teaches more forcibly than precept, little good will be effected by the instructions of those whose lives counteract and neutralize their correct instructions and spiritual admonitions. A consistent Christian character, therefore, is a primary and indispensable qualification for a worthy sponsor. To all must be added fervent prayer, both *with* and *for* their youthful charge, that God's

raise up the newness of a better nature; and that *by baptism we are received into the participation of this grace*. To be brief, he teacheth what is the verity of baptism *rightly received—for we never have bare and idle signs but when our unthankfulness and wickedness hindereth the working of God's bountifulness*"

¹ Malt. xxviii. 20.

² Eph. vi. 4.

³ Rom. vi. 3—6. &c. Archbishop Usher well observes,—“Baptism is not done only at the font, which is a thing that deceives many; for it runs through our whole life; nor hath it consummation till our dying day, till we receive final grace.” Eight Sermons, p. 55.

blessing may accompany that sacred rite, which was entered upon in love, performed with faith, and is still followed with assured hope and lively expectation.¹ And though the period of Confirmation is the ostensible termination of the responsibility of a Godfather and Godmother; the true parent in God will look much further than this; and never cease to labour and pray till death shall have separated him from the objects of his affectionate solicitude; and even in his expiring moments will look forward to the day, when reunited before the glorious throne, he will be able to render up his trust with the joyful exclamation, "Behold, (here am) I and the children whom the Lord hath given me."²

In taking a review of the service which we have been considering, we cannot fail to observe, that our Church sets the ordinance of Baptism before her members in a very commanding position; elevating it in their minds, as an institution of Christ, which however simple in its form, is highly significant in its nature, and on the right use of which much of our spiritual comfort and growth in grace, under God, will depend.

We have seen that in this Sacrament the great truths of the Gospel are symbolically set forth, in a most impressive manner. We are baptized into the faith of a Triune God. The doctrines of the original corruption of our nature, and its renewal by Divine grace; the mortification of sin by the Holy Spirit, and our justification through Christ, are visibly confirmed to us. We are publicly sealed as the Lord's people, and take him to be our covenant God, giving up ourselves and our children to be devoted to His service. We are thus also solemnly enrolled in the army of Christ, and

¹ An interesting exemplification of the use which the Reformers made of Baptism, in their devotions, may be seen in Bull's "Christian Prayers," Parker So. Ed. 14, 64. In M. Henry's "Method of Prayer," is another beautiful example, in the "Prayer proper to be put up by parents," &c. A solemn annual commemoration of the day of our baptism has sometimes been found helpful, when duly and scripturally improved. See "Life of Philip Henry." Wordsworth's Eccles. Biog. vol. vi. p. 213, 214.

² Isaiah viii. 18.

separated from the world; to be henceforth united in the bonds of holy brotherhood and affection with all His true disciples.

If parents, sponsors, and ministers, who are engaged in bringing children to this holy ordinance, were careful to improve it in a proper manner, by the exercise of a lively faith in the promises of God set forth in this Sacrament; and if they were suitably diligent in training up the little ones committed to their charge, “in the way in which they should go;”¹ looking upon them as a sacred trust put into their hands by God himself, and for which they must give a strict account;²—were they faithful in reminding them of the vows of the Lord which are upon them, and of the spiritual mercies and privileges which are laid up in store for their use: and were Christians, in general, instead of raising curious questions, or doubtful controversies about the nature of Baptism, more ready to embrace, with a simple and child-like faith, the promises of God’s love thus ratified to them, and to believe their interest in a covenant salvation, wrought

¹ Prov. xxii. 6.

² The pious Abp. Leighton, “whose praise is in all the churches,” has the following striking remarks on the misimprovement of baptism:—“Truly, as there is much guiltiness cleaves to us in this (misimprovement of the Lord’s Supper,) so, generally, much more in reference to this other sacrament, *baptism*; which being but once administered, and that in infancy, is very seldom, and slightly considered by many, even of real Christians. And so we are at a loss in that profit and comfort; that increase of both holiness and faith, that the frequent recollecting of it, after a spiritual manner, would no doubt advance us to.—When parents are to present their infants to this ordinance, and then might, and certainly ought to have a more particular and fixed eye upon it, and themselves, as being sealed with it; to ask within after the fruit and power of it, and to stir up themselves anew to the actings of faith, and ambition after newness of life, and with earnest prayer for their children, to be suitors for themselves, for further evidence of their interest in Christ; yet possibly, many are not much in these things at such times, but are more busied to prepare their house for entertaining their friends, than to prepare their hearts for offering up their infant unto God to be sealed; and, withal, to make a new offer of their own hearts to him, to have renewed on them the inward seal of the covenant of grace, the outward seal whereof they did receive, as it is now to be conferred upon their infant.” See on 1 Peter iii. 21.

out for lost sinners by the joint work of the Father, the Son, and the Holy Ghost;—at the same time looking for the grace thus sealed to them, and in its strength daily endeavouring to mortify sin, renounce the world, and follow Christ:—we might reasonably and scripturally expect to see blessed fruits result from such an improvement of this holy Sacrament; nor should we be inclined to condemn as vain and unmeaning the language of our Church Catechism respecting it:—“Being by nature born in sin, and the children of wrath, we are hereby made the children of grace.”¹

PRIVATE BAPTISM.

WE have already observed, that the Church requires Baptism to be administered publicly, in all cases where it can be done without extreme inconvenience and danger.² But should some urgent necessity arise, (as in a case of any sudden and dangerous attack of sickness,) in order that the child may not die unbaptized, the parochial minister, (or, in his absence, any other lawful minister,) may baptize it privately, without the usual solemnities; care, however, being taken, as far as present circumstances admit, that “all things be done *decently*,”³ in conformity to the Apostolic rule.

But should the child live, it is to be brought to the Church, in order that its Baptism may be publicly acknowledged, the ceremonials of the service completed, and the new member of Christ, which has been washed and set apart, as one of his lambs, in secret, may be openly brought into His sacred fold.

¹ Hooker beautifully combines the influence of *vicarious* faith in baptism, with *personal* faith,—exerted in persevering diligence, as procuring the certainty of salvation in God’s elect;—in the following passage. “Surely if we look to stand in the faith of the sons of God, we must hourly, continually be providing and setting ourselves to strive.—To our own safety, our own sedulity is required. And then blessed for ever and ever be that mother’s child whose faith hath made him the child of God.” Sermon “on the Certainty and Perpetuity of Faith in the Elect.” Vol. iii. p. 598. 1836.

² See p. 194.

³ 1 Cor. xiv. 40.

This is in perfect accordance with the spirit of the Gospel, which teaches us that "mercy" is always to be preferred to "sacrifice;"¹—but yet requires that "all things be done in order;"² wherever it is possible to do so, without the breach of the more obligatory rules of charity.

We do not, indeed, hold that the outward rite of Baptism is absolutely necessary to salvation; though some of the ancient Fathers favoured such an opinion.³ But still, we dare not undervalue a divinely-appointed ordinance, much less speak lightly of its presumptuous neglect. Our Church has, we think, been guided to the happy medium between these two opposite errors: on the one hand, commanding her ministers not to neglect the Baptism of children born within her pale: and, on the other, forbidding the performance of the rite by any but ordained ministers;⁴ to whom God has given authority to baptize, by the same commission which invested them, (as the successors of the

¹ Hosea vi. 6. Comp. Matt. ix. 13; xii. 7.

² 1 Cor. xiv. 40.

³ See Hooker's Ecc. Pol. v. 60, (5)—(7) 61, (1.) See also Faber's "Primitive Doctrine of Regeneration," p. 317, note,—where Augustine's "terrific speculation" on this subject, is justly censured. See Bishop Hooper's "Early Writings." Parker So. Ed. p. 131, 132. "This ungodly opinion, that attributeth the salvation of man unto the receiving of an external sacrament, doth derogate the mercy of God, as though his Holy Spirit could not be carried by faith into the penitent and sorrowful conscience, except it rid" (rode) "always in a chariot and" (the chariot of an) "external sacrament." Our Church Catechism states of both the sacraments, that they are "*generally*," (not *universally*) "necessary to salvation." See p. 272.

⁴ In both the Prayer-Books of Edward VI., and in that of Queen Elizabeth, the Rubric was so worded as to allow *lay-baptism*. "Let *them that be present* call upon God for his grace; and say the Lord's Prayer, if the time will suffer. And then *one of them* shall name the child, and dip him in the water," &c. But in 1575, the Houses of Convocation resolved that lay-baptism should be prohibited in all cases; and at the accession of James I. the Rubric was altered to nearly its present form. Whether baptism by an unordained person be valid, is a point not agreed upon; though of some practical importance, if pressed to its just consequences. Hooker and Bishop Burnet maintain the affirmative; Wheatly and other writers the negative proposition. But as Hooker died before the change of the Rubric, his opinion may have less weight at the present day." See Ecc. Pol. v. 62. Burnet on Art. xxiii. [Neither the English, nor the American Rubric positively forbids lay-baptism—although this history of the origin of the Rubric seems to show the sense of our Church on the subject.]

Apostles in their ministerial office,) with the power of teaching and preaching the Gospel.¹

The service being essentially the same as the one for Public Baptism, already considered, will not require any further comments. But it is important to remark how injurious to the Church, how lowering to the character of the Sacrament, is the practice, now so common, of *naming* an infant privately, without any engagement of sponsors on its behalf, or any open and solemn introduction into the flock of Christ. If Baptism contains a promise of Grace on the part of God, and a covenant engagement of obedience on the part of the baptized; it manifestly calls for the exercise of faith in the united prayers of the congregation on the one hand, and the sponsorial vows of God-fathers and God-mothers on the other. These may, indeed, be well dispensed with in the case of a dying child; but in all other cases the rule must hold good; and the Church which permits such irregularities must suffer for its negligence.

ADULT BAPTISM.

In the first propagation of the Gospel, adults were the principal subjects of Baptism, and the administration of that ordinance to infants was probably the exception, rather than the rule. Indeed, for several ages afterwards, converts from Heathenism continued to flock into the Church, "as doves to their windows;"² and kept up a supply of adult candidates for that sacred rite. But, when the Missionary spirit of Christianity had gradually died away, in the long dark night of the middle ages; and a corrupt and prostituted Church, wrapt up in worldly-mindedness and carnal security, had drawn the curtains around her, "and retired to rest;"³ a rest only broken by the dreams of superstition, or the midnight orgies of revelry and crime:—then, indeed, adult Baptism was a thing utterly unknown and unheard of. Even the broad daylight of the Reforma-

¹ Matt. xxviii. 18—20.

² Isaiah lx. 8.

³ R. Hall. Review of "Zeal without Innovation." 1827. p. 74.

tion did not all at once open men's eyes to this great duty of imparting the Gospel to those outside the fence of nominal Christendom. All within that enclosure were baptized, all without it remained, as they had done for ages, perishing in ignorance and idolatry, "no man caring for their souls."¹

Thus it was that from the time of Edward VI. down to the Restoration, the Church had not been provided with a service "for the ministration of Baptism to such as are of riper years:" a glaring proof (if proof were needed) of the remissness of our Protestant forefathers on this subject. And even this late introduction of an office for adult Baptism, was attributable, not to their zeal for the conversion of the Heathen, but to the rise and progress of new sects, (which, as if to chastise the Church for her sloth and supineness, had sprung up in rank luxuriance, during the confusion of the civil wars;) who denied the lawfulness of administering Baptism to Infants;—and had brought that sacred rite itself into such neglect and contempt, that the want of such a service was daily more sensibly felt.

The course of events in our days has not diminished but increased this necessity; partly owing to the happy revival of Missionary zeal, and partly to the continued spread of Anabaptist and Quaker principles, as well as an utter neglect of all religious principle whatever; by which means the number of the unbaptized members of the community has been fearfully augmented.

If these pages should fall into the hands of any (and many such we believe there are) who, inwardly convinced of the sinfulness of their present neglect of a Divine ordinance, still "halt between two opinions,"² and hesitate to "take up the cross, and follow Christ,"³ in the open confession of His name before men, by public Baptism; we would earnestly and affectionately urge them to study this Service, and especially the Exhortation, prayerfully and seriously. We do not say that they cannot be Christians in heart, in their

¹ Psalm cxlii. 4.² 1 Kings xviii. 21.³ Matt. xvi. 24.

present condition; the "epistle of Christ" may be "written"¹ there, though not yet "sealed."² But we do affirm that such a state (if wilfully persevered in) is far from satisfactory; and, further, we believe that such persons suffer great loss of inward peace, assurance, and spiritual comfort, by such a measure of unfaithfulness to that gracious Master and loving Saviour who said to his disciples, "Ye are my *friends*, if ye do whatsoever I command you." And again—"If ye keep my commandments, ye shall *abide in my love*." "These things have I spoken unto you, that your *joy might be full*."³

The first Rubric directs that "Timely notice shall be given to the Minister; that so due care may be taken for their Examination, whether they be sufficiently instructed in the principles of the Christian Religion." Thus we see that our Church requires the utmost care to be used to prevent the admission of improper persons to this sacred rite. What is the exact measure of requisite qualification is not easily determined. In a general way, we may state, that it seems to be certainly lower than is required for the Lord's Supper.⁴ Our blessed Lord and his Apostles seem to have baptized all who received their message so far as to be willing to become disciples.⁵ This, however, must have involved a large sacrifice, and, consequently, have implied a considerable measure of faith in those who made it.

To guard against insincerity and self-deception (as in the

¹ 2 Cor. iii. 3.

² Rom. iv. 11. See Art. xxvii. Bishop Hooper has expressed the same sentiment somewhat differently, in the following elegant metaphor. "Thus assured of God, and cleansed from sin in Christ, he hath the *livery* of God given unto him, baptism, the which no Christian should neglect; and yet not attribute his sanctification unto the external sign."—"Early Writings." Parker Soc. Ed. p. 75.

³ John xv. 14, 10, 11.

⁴ [The above remark is entirely inconsistent with the examination that is made of the candidate in the service. He who is prepared to answer the questions there proposed—is ready to be confirmed and to approach the Lord's table.]

⁵ John iii. 22. Matt. xxviii. 19. "*disciple* all nations." Acts ii. 41; viii. 12, 36, 37.

awful case of Simon Magus,)¹ it has usually been thought advisable to defer Baptism for some time after the first application for it;² by this means opportunity is afforded for the needful instruction of the Catechumen in the nature of the ordinance, and of the solemn vow and profession connected with it.

The practice of deferring Baptism to an advanced period, recommended by some of the old Fathers,³ is now generally condemned. But it is to be feared that many well-disposed persons, the children of sectarian parents, are kept back too long from this quickening,⁴ sanctifying,⁵ and sealing⁶ ordinance, by an erroneous view of its awful character, and an exaggerated idea of the qualifications requisite for its worthy reception. Without attempting to lay down any positive rules, we may state in a general way, that wherever there is a mind instructed in the leading truths of the Gospel (such as the corruption of human nature, the atonement of Christ, and the work of the Holy Spirit,) and a sincere desire to be a disciple of the Lord Jesus Christ, resting upon Him alone for salvation;—it is our duty to encourage such an one in coming forward to partake of the rich spiritual privileges connected with a right reception of this holy Sacrament.⁷

¹ Acts viii. 13.

² See Bingham, Ecc. Ant, Book xi. c. 6. An exception should perhaps be made with regard to remarkable outpourings of the Holy Spirit, (as on the day of Pentecost,) and the sudden conversion of large multitudes by a Divine power attending the preaching of the word; when “a nation” has been, as it were, “born in a day.” Acts ii. Isaiah lxvi. 8. See Bingham *ut supra*.

³ See Bingham, Book xi. chap. iv. 10, 13.

⁴ Col. ii. 12, 13.

⁵ Eph. v. 26.

⁶ See P. 241. (3.) These epithets may sound offensively to some pious minds, but they are scripturally correct. Only be it carefully remarked, to avoid dangerous mistake, that we speak not here of the external rite, *per se*; but of the *whole sacrament*, as applied by the Holy Spirit to the Lord's believing people. See Bridges' Sac. Instr. p. 117.

⁷ [This is below the Scriptural standard. The Saviour commissioned His apostles to baptize not those who desired the grace of faith, but those who actually believed. Philip baptized the eunuch when he believed with all his heart. Acts viii. It was so with the jailer, Acts xvi.; and other cases. Baptism is not a sign of a desire of regeneration, but of regeneration itself. Unless there be satisfactory ground to hope, that the heart

The Church directs, in conformity with the ancient usage, that Fasting and Prayer should be used by the Catechumen as a preparation for Baptism;¹ a requirement which, if not directly grounded upon Scripture precept, seems agreeable to it; these being the usual symbols and accompaniments of repentance of which Baptism is significative, and suitable as exercises preparatory to so solemn an engagement.²

In Adult Baptism, the Church requires God-fathers and God-mothers, not to answer for the baptized, or to be their *sureties*, (properly speaking,) but to be "*witnesses*"³ of their Baptism; whose duty it is to remind them of their "solemn vow and profession" here made, and to "call upon them to use all diligence to be rightly instructed in God's holy Word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world."⁴

The Service being in substance the same as that for the Baptism of Infants, we shall only have need to consider the few variations which occur.

In the opening address, we have the following appropriate addition:—"That which is born of the flesh is flesh,"⁵ and they that are in the flesh cannot please God,⁶ but live in sin, committing many actual transgressions."⁷

The Gospel is taken from our Blessed Lord's discourse with Nicodemus;⁸ and upon it is founded an earnest and impressive Exhortation, pointing out "the great necessity of this Sacrament, where it may be had." Reference is also made to our Lord's Institution of Baptism, "immediately before his ascension into heaven;" to which he added those emphatic words—"He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."⁹

is changed, the outward rite must be viewed both by the administrator and the subject as an empty sign.]

¹ See Justin Martyr, Apol. i. cap. 79. Tertullian de Bapt. cap. 20. Bingham, Book x. chap. ii. § 9. ² Jonah iii. 5. Joel ii. 12. ³ Isaiah viii. 2.

⁴ Exhortation to Godfathers, &c. Comp. 2 Peter iii. 18. Titus ii. 12.

⁵ John iii. 6.

⁶ Rom. viii. 8.

⁷ Rom. viii. 5. Eph. ii. 1—3. Col. iii. 5—7.

⁸ John iii. 1—8.

⁹ Mark xvi. 15, 16.

“Which also sheweth unto us the great benefit we reap thereby.” Next is introduced the testimony of “St. Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart.”¹ And again, “(in another place the same Apostle testifieth,) even Baptism doth now save us,”² &c. Wherefore the Church, in her Exhortation, adds—“Doubt ye not, but earnestly believe, that he will favourably receive these present persons, truly repenting, and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost,” &c. The office then proceeds as in the preceding services, with little variation.

One point, however, is worthy of remark, which seems to have escaped the notice of ritualists. The Thanksgiving after Baptism (instead of being a modification of the corresponding form in the Service for Infants,) is merely a repetition of the Prayer used before addressing the Baptized, with the needful alterations.³

After a few words to the witnesses, before alluded to, the Priest addresses the new baptized persons, as follows:—“As for you, who have now by Baptism put on Christ,⁴ it is your part and duty also, being made the children of God⁵ and of the light,⁶ by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light,”⁷ &c.

The service closes with a Rubric enjoining early Confirmation, in order to admission to the Holy Communion.

¹ Acts ii. 37—40.

² 1 Peter iii. 21.

³ On the use of the word “Regeneration,” in this Service, see Appendix N

⁴ Gal. iii. 27.

⁵ Verse 26.

⁶ 1 Thess. v. 5.

⁷ Eph. v. 8.

APPENDIX.

A. [PAGE 192.]

WHATEVER disputes may be raised, on other grounds, respecting the proper form of Baptism; the word *baptize*, βαπτίζω, originally signified nothing more than to *wet* or *wash* with water, in whatever quantity or manner it was applied, whether by immersion, affusion, or sprinkling. Thus, for instance, in Mark vii. 4, we read, except they “*wash*,” (εαν μη βαπτισωνται, “baptize,” or, as other copies read, ῥαντισωνται, “*sprinkle*” themselves;) “they eat not.” And hold the *washing* (βαπτισμοῦς “*baptisms*”) of *cups*, and *pots*, and of *tables*, (Margin—with much probability—“*beds*.”) So again, in Luke xi. 38. “The Pharisee marvelled that he had not first *washed*,” (βαπτισθῇ “baptized” himself,) “before dinner.” Compare this with Mark vii. 3. “The Pharisees, except they *wash* (νιψωνται) *their hands* oft, eat not;”—a proof, nearly demonstrative, that the words νιπτω and βαπτίζω may be used nearly synonymously.

For further insight into this subject, compare Heb. ix. 10, in the Greek, with Num. viii. 7; xix. 18, 19. Also the Prophecies, Isa. xlv. 3, “pour”—Ezek. xxxvi. 25, “sprinkle”—Joel ii. 28. “pour out;” with the fulfilment, Acts ii. 33. Connected with Matt. iii. 11, and Acts i. 5; where the word “baptize” is used in a manner, which indicates a parallelism of signification.

B. [PAGE 192.]

The old Covenant was not, as some would represent, a *merely* outward and temporal dispensation, containing only carnal promises of national prosperity in the land of Canaan; but it was also, in fact, an earlier edition of the Covenant of grace,—in a less attractive and distinct form—yet, even in that one clause, “I

will be their God," clearly comprehensive of all spiritual and eternal blessings. The Apostle Paul, in the third chapter of his Epistle to the Galatians, fully proves this point, namely, that the covenant made with Abraham is the very same, in its substance and efficacy, with the new Covenant. (Compare Gal. iii. 7—9, and 14—29. See also Rom. iv. 13—17 (with Dr. Chalmers' Lecture, upon it,) and xi. 16—24, and Compare Lev. xxvi. 12, with Heb. viii. 10.) It is the more important to dwell upon this point, as, in the present day, Tractarian writers have combined with the opponents of Infant Baptism, in their attempts to deny this identity; and thus have done their best to unsettle and destroy the main foundation of the Church's hopes with respect to the covenant interest of her infant members; and the chief defence of her practice in admitting them to a participation of her chartered privileges. (See Hom. xxi. and Nowell's Catechism on Baptism, on the one side; and Dr. Pusey, on Bap. pp. 109, 130, 131, on the other. Compare also Faber's Primitive Doct. of Regeneration, pp. 94—106.)

C. [PAGE 193.]

In the early writings of the Fathers, as in the pages of inspiration, we do not find much distinct testimony concerning *Infant Baptism*, which may be accounted for, not only by the scantiness of the records which we possess of that most interesting period; but from the overwhelming importance of *the preaching of the Gospel*. (1 Cor. i. 17.) But wherever mention of it does occur, it is in entire harmony with the statement, that *no rule ever existed in the ancient Church prohibiting Infant Baptism*. On the contrary, we find it to have been the *general* practice, though admitting of some exceptions.¹

To mention a few particulars;—Origen, about the year A. D. 230, refers Infant Baptism to *Apostolical Tradition*. Cyprian, A. D. 253, in counsel with sixty-six Bishops, sanctioned the practice of baptizing an infant as soon as *it was born*. The following quotation from Augustine, in the fifth century, is full and explicit. "Although it is most rightly believed that what *the Universal Church holds, and has always held, and which has not been ordained*

¹ See Bingham's Antiq. b. xi. c. iv. 5—13, and Faber's Primitive Doctrine of Regeneration, pp. 227—240. For the exceptions, see Bingham b. xi. c. iv. 10, 13; Faber, p. 237; and Augustine's Confessions, b. i. c. 11, with Milner's note in his "History of the Church of Christ." Vol. ii. p. 302.

by any council, could only have been received from Apostolical authority: still, if any one, in this matter, seeks the explication of Divine authority, we may from that circumcision of the flesh, which the ancient people received, truly gather the availment of the Sacrament of Baptism in the case of infants."—*De Baptismo contra Donatistas*, b. iv. c. 24.

D. [PAGE 194.]

The practice of *answering for Infants* in Baptism is very ancient. Tertullian notices it as common in his days; objecting, indeed, to it, as involving the sponsors in too great a responsibility.¹ Whatever we may think of his opinion, his testimony is unexceptionable. It appears, however, that the sponsion, in early times, was very generally performed by the *parents* themselves.² The origin of a separate class of *sponsors*, seems to be given, with much probability, by Hooker, in the following interesting passage: "It cometh sometime to pass (saith St. Augustine) that the children of bondslaves are brought to Baptism by their lord: sometime, the parents being dead, the friends alive undertake that office, sometime strangers or virgins consecrated unto God, take up infants in the open streets, and so offer them unto Baptism, whom the cruelty of unnatural parents casteth out."³ As therefore he which did the part of a neighbour was a neighbour to that wounded man whom the parable of the Gospel describeth, so they are fathers, although strangers, that bring infants to him which maketh them the sons of God. In the phrase of some kind of men, they used to be termed witnesses, as if they came but to see and to testify what is done. It savoureth more of piety to give them their old accustomed name of *fathers* and *mothers in God*,⁴ whereby they are well put in mind *what affection they ought to bear towards those innocents, for whose religious education the Church accepteth them as pledges.*"—*Ecc. Pol.* v. 64 (5.)

1 Tertullian flourished about A. D. 200; he was, in the earlier part of his life, contemporary with Irenæus, the disciple of Polycarp, who was a friend of St. John. His words are remarkable.—"Cunctatio Baptismi utilior, præcipuè circa parvulos. Quid enim necesse est, sponsores etiam periculo ingeri, qui et ipsi per mortalitatem destituere promissiones suos possunt, et proventu malæ indolis falli." *De Baptismo*.

2 See Bingham's *Antiq. B.* xi. c. viii. 1, 2. *Aug. Ep.* xxiii. ad Bonifac.

3 *Ep.* xviii. 6.

4 See *Aug. Sermon*. 168: 3 (probably by Cæsarius) and 267: 5 where the "*susceptores*" are called "*patres*." Also Becon's *Catechism*, Parker Soc. Ed. p. 210, where the "godfather" is called "*patrinus*" and "*compater*," (A. D. 110 to 153) by Hyginus, Bishop of Rome.

E. [PAGE 199.]

In King Edward's first Prayer Book, the ancient rite of *Exorcism* was performed, at this point of the Service, in the following manner:—

“Then let the Priest looking upon the children. say,

“I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock.”

Then shall the Priest say,

The Lord be with you.

The People. And with thy Spirit.

F. [PAGE 199.]

Augustine ascribes the efficacy of Baptism to *faith in the promise* virtually contained in that Sacrament, as a “*visible word.*” “Whence,” he says, “is that virtue in the water, that while it touches the body, it cleanses the heart, but from the efficacy of the word;—not in its being *spoken*, but *believed*?” And soon afterwards, he adds, with special reference to *vicarious faith*;—“Cleansing would never be ascribed to a weak element, if it were not added ‘by the word.’¹ This ‘word of faith’² has so much power in the Church of God, that by one *believing*, offering, blessing, and *baptizing*, it cleanses even such a little infant; though it cannot yet ‘believe with the heart unto righteousness, and make confession with the mouth unto salvation.’”³

G. [PAGE 201.]

In the first Prayer Book, the Exhortation upon the Gospel ends

¹ Eph. v. 25, 26.

² Rom. x. 8—10.

³ lxxx. Tractat. in Joh. Evangel. xv. 1—3. Comp. Sermon clxxvi.

“Accommodat illis mater Ecclesia aliorum pedes ut veniant, *aliorum cor ut credant*, &c. But all these statements must be received with *cautious* approbation.

in the following manner: "Let us faithfully and devoutly give thanks unto him; and say the prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.

Here the minister, with the Godfathers, Godmothers, and people present, shall say,

¶ Our Father, which art, &c,
And then shall say openly,
I believe in God the Father, &c."

The Lord's Prayer was, in the next Edition, removed to its present place, after the celebration; perhaps as more suitable for the Baptized.¹ It is remarkable, at least, that in the service for the reception of children *privately baptized*, this prayer retains its original place.²

After the prayer, "Almighty and everlasting God;"

"The Priest" was to "take one of the children by the right hand, the other being brought after him. And coming into the Church toward the font, say,

"The Lord vouchsafe to receive you into his holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen."

H. [PAGE 204.]

Augustine acquaints us with the form of question and answer used in baptizing infants, in his days. It was as follows:—"Does this child *believe* in God? Does he *turn to God*?"³ And again, "The sponsors⁴ answer for them, that they *renounce the devil, his pomps, and works*."⁵ And having noticed the objections still current against this practice of sponson, in a letter to Boniface, an African Bishop; he replies,—"The child is said to believe, because he has the *sacrament of faith*, and to convert to God, because he has the *sacrament of conversion*. For sacraments receive the *names of the things which they represent*."⁶ This answer evidently implies that Baptism was a *sign* of grace to be communicated hereafter, rather than *grace* itself, at that time communicated. But Augustine did not always speak in this cautious manner.

¹ See chap. iii. D.

³ Ep. xxiii.

⁵ Serm. cxvi. de Tempore.

⁶ See Bingham b. xiii. c. viii. 4, and Hooker, Ecc. Pol. v. 64. (2.)

² Walker's El. Lit.

⁴ "Fide-jussores."

In the first Prayer-Book, these questions were put *to the Child*, as follows :—

“N. Dost thou forsake the devil ! &c.”

This method of “catechising infants,” was vehemently attacked by Bucer, who expends upon it some of his keenest shafts ; comparing it to a certain practice, mentioned by Chrysostom, of “baptizing *for the dead*,” with sponsors to answer for them. He proceeds to advise, that the sponsors should be interrogated, in their *own* name, as follows : “Will you, for your part, give faithful diligence, that this infant, when it has come to years of discretion, shall learn the Catechism of our religion, and having understood it, shall renounce Satan, and profess that he believes, &c.”¹

In consequence of this censure, the questions are now addressed *to the Sponsors*, in the child’s name ; but it is certain that some of our Reformers were disposed to have gone still further.² Bucer’s concluding remarks are worthy of attention.

“These things are done in the presence of God, and these promises are made to God. We must, therefore, take great heed that nothing be said or done rashly, or in a common-place way, and not considerately, and entirely from the heart, as before God. We must always look to it, that we only undertake, and do those things, which the law of God teaches us ; which are true, grave, and tending to edify the faith of Christ.”³

I. [PAGE 205.]

In the first edition of the Prayer Book, 1549, instead of the Prayer for Consecration, and the short prayers which precede it, we find the following, as a separate service, at the end of the Baptismal offices :—

“The water in the font shall be changed every month once at least, and afore any child shall be baptized in the water so changed, the Priest shall say at the font these prayers following,—

“O most merciful God, our Saviour Jesus Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in likeness of a dove ; Send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name : Sanctify—this

¹ Scripta Anglicana, Censura, 480, 481. Fol.

² See Letter of Bishops Grindal and Horn to Bullinger and Gualter in Zurich letters. 1558—1579. Parker So. Ed. 79.

³ Censura.

fountain of baptism, thou that art the sanctifier of all things, that *by the power of thy word* all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

O merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, &c.

Grant that all carnal affections, &c.

Grant to all them which at this fountain forsake the devil and all his works; that they may have power and strength to have victory, and to triumph against him, the world, and the flesh. Amen.

Whosoever shall confess thee, O Lord, recognize him also in thy kingdom. Amen.

Grant that all sin and vice here may be so extinct, that they never have power to reign in thy servants. Amen.

Grant that whosoever here shall begin to be of thy flock, may evermore continue in the same. Amen.

Grant that all they which for thy sake in this life, do deny and forsake themselves, may win and purchase thee, O Lord, who art everlasting treasure. Amen.

Grant that whatsoever, &c.

The Lord be with you.

Ans. And with thy Spirit.

Almighty, everliving God, &c.

Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy Sacrament, may receive, &c."

The parts omitted are the same as in the corresponding passages in our present service.

But in the next Edition in King Edward's reign, 1552, (in consequence of Bucer's censure, p. 481) we find *no mention made of the water in the font, or of Consecration*; the service is, in other respects brought very nearly into the state we find it at present; but, instead of the Prayer for Consecration, we have the following words introduced into the same form.

"Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, may receive, &c."

The sentence "Sanctify this water, &c." as it now stands, was first inserted at the *last review*, in 1662.

Bishop Sparrow well observes, that this "Benediction or Consecration of the water is used only for reverence and decency,

not for necessity; as if the water, without this, were not available to Baptism: which appears in the Church's office for private Baptism, where haste admitting no delays, no such prayer or blessing is used." Rationale. "*O si sic omnia!*"

K. [PAGE 206.]

In the first Common-Prayer of Edward VI., after the administration of Baptism, the child was presented with a *white vesture*, and *anointed*, in the following manner:—

"Then the godfathers and godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the Chrisom;¹ and say,

"Take this white vesture for a token of the innocency, which by God's grace in this holy Sacrament of Baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be a partaker of the life everlasting. Amen.

Then the Priest shall anoint the infant upon the head, saying,

Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."

These ceremonies, though beautifully expressive in themselves, "carried," as Bucer wisely observed, "more show of regard, and reverence to the mysteries of our religion, than men really retained; and consequently tended to cherish superstition in the minds of the people, rather than religion and true godliness."² They were, therefore, rescinded at the next review.

L. [PAGE 209.]

It is of much importance that we should form a right estimate of the spiritual benefits to be derived from the ordinance of Baptism, both on account of the neglect of this Divine institution by too many at the present day, the abuse of it by others, and the exaggeration of its influence by a numerous party both in and out of the Church.

We have seen that our Church defines this Sacrament to be a "*sign*" of regeneration, and "*seal*" of the promises, and a *means*,

¹ i. e. the *anointing robe*.

² Buceri Scripta Anglic. p. 478

when "rightly received," of spiritual union with Christ, thus making us partakers of all the benefits of His redemption.

That Baptism is a sign and seal, few persons will be inclined to doubt; but that it is also a means of grace, a channel along which, as by the Word of God, so by His Sacraments also, the blessings of salvation flow, and are derived to man, is a point which has been much controverted. But that it is a view strictly scriptural we may collect from such passages as the following.

Baptism is spoken of as a means of obtaining *remission of sins*.¹ "Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins*." (Acts ii. 38.) "Arise, and be baptized, and *wash away thy sins*" (xxii. 16.) As a means of *receiving the Holy Ghost*, "Be baptized and ye shall receive the gift of the Holy Ghost" (ii. 38.) As a means of *regeneration and sanctification*, "Except a man be *born again*, he cannot see the kingdom of God" (John iii. 3.) Explained and unfolded (v. 5,) "Except a man be *born of water and of the Spirit*." "Christ loved the Church, and gave himself for it; that he might *sanctify and cleanse* it by the *washing of water* by the word" (Eph. v. 25, 26.) "The washing of *regeneration*" (Tit. iii. 5.) As a means of *union with Christ*, and consequent *death unto sin*; "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into *his death*? Therefore we are *buried with him by baptism into death*" (Rom. vi. 3, 4.) "*Buried with him in Baptism*" (Col. ii. 12.) "As many of you as have been *baptized* into Christ have *put on Christ*" (Gal. iii. 27.) And lastly, as a means of *salvation*; "He that believeth and is *baptized shall be saved*" (Mark xvi. 16.) "*Baptism* doth now *save us*, not the putting away the filth of the flesh" (1 Pet. ii. 21,) "He hath *saved us by the washing of regeneration*" (Titus iii. 6.)

But still as if to guard us against the gross and dangerous error of supposing that any virtue resided in the mere outward act; we may observe that some spiritual agency is ever included as accompanying the outward rite, and making it a successful instrument of the grace of God. Thus, if St. Peter exhorts his hearers to "be baptized for the remission of sins," he first requires them to "*repent*;" and then, says he, "Ye shall receive the gift of the Holy Ghost" (Acts ii. 38.) Again, when Ananias told Saul to "Arise, and be baptized, and wash away his sins;" he expressly

¹ These texts may be regarded rather as proving that Baptism is a *seal*, than a *means*.—Yet surely if pardon is not said to be *obtained*, it is said to be *confirmed* by Baptism which still answers to our former assertion, that Baptism is a *means of grace*.

adds, that he was to “*call upon the name of the Lord*” (xxii. 16;) intimating that without believing prayer the mere act of Baptism would be of no avail. If the same Paul declares that Christ “*sanctifies his Church with the washing of water,*” he adds that it is “*by the word*” (Eph. v. 26,) or the influence of the Gospel received by faith, that this effect is accomplished.¹ And when, again, he asserts that God has “*saved us by the washing of regeneration,*” he takes care to notice “*the renewing*” work of the Holy Ghost as accompanying this change (Tit. iii. 5.)

Lastly, when St. Peter has made use of that strong expression respecting Baptism, that it “*now saves us,*” he instantly qualifies his statement by the following clear explanation of his meaning: —“*not the putting away of the filth of the flesh, but the answer of a good conscience toward God*” (1 Pet. iii. 21.)

It appears, then, as far as these passages of scripture are concerned, that, except in cases where repentance, faith, or some other evidences of spiritual life precede, we cannot prove any necessary connection between Baptism and Regeneration.

The above texts, however, refer principally to the case of *adults*. In that of *infants*, which, from its impalpable character, is more difficult of proof, much light may be obtained from the parallel case of circumcision. As under the old dispensation, all who were circumcised, were accounted the “*children of the covenant,*”² and had its promises sealed to them as their inheritance; but those only who embraced those promises, obediently serving God, and believing in his Christ, were the chosen seed, “*the remnant according to the election of grace*” (Rom. xi. 5. Comp. ix. 6—8; iv. 12:)—So, under the New Testament dispensation, all who are baptized are regarded as *sacramentally regenerate*, and made real members of Christ, till, by their unbelief and disobedience, they have proved the contrary, (Gal. iii. 26, 27; 1 Cor. i. 2; iii. 16, 17;

¹ The same remark respecting *faith*; may be applied to Gal. iii. 27, compared with 26, and Col. ii. 12.

² Acts iii. 25. Calvin remarks upon this text: “Certainly Peter here affirms that this is of force under the kingdom of Christ, that God *adopts the children together with the fathers*; and so, consequently, the grace of salvation may be extended unto those which are as yet unborn, (Rom. ix. 7.) I grant, indeed, that many which are the children of the faithful, according to the flesh, are counted bastards, and not legitimate, because they thrust themselves out of the holy progeny through their unbelief. But this does not hinder the Lord from calling and admitting the seed of the godly into fellowship of his grace. And so, although the common election is not effectual in all, yet may it open a door to special election; as Paul treats in Rom. xi. 23, whence we must seek a solution of this question.”

2 Cor. i. 2; Comp. 1 Cor. vi. 15—19.) “*They were not all Israel which were of Israel*” (Rom. ix. 6;)—neither are they all Christians, whom the Church, in her official character, has called “regenerate.” Some have nothing more than the *name*, and are as much strangers to Christ as the unconverted heathen.

Here is no harsh and unjust exclusion. The offers of salvation are made to all in the visible Church; but sinners reject them at their own peril and cost. At the same time we must maintain, that although, in their infancy, they were regarded as Christians, they never were such in reality. “*They went out from us, because they were not of us*; for if they had been of us, they would no doubt have continued with us” (1 John ii. 19.) As for him that is truly “born of God,” “*his seed remaineth in him*” (1 John iii. 9,) so that, though he may fall into sin, he cannot continue therein, and so fail of salvation (John vi. 37—39; x. 27—29.) This is the doctrine of the Bible, the Reformers, and the Church of England. To apply any lowered meaning to her simple and scriptural statement, in the 17th Article, would be to pull the key-stone out of the arch which supports, and binds together, in a compact and beautiful harmony, the whole system of the Gospel. She may indeed speak of Baptism as the *earnest* of that regeneration of which it is the *sign* and *seal*; and, to the true children of God—an effectual *means of grace*;—but we cannot allow that any are really born again, till the period arrives, whether sooner or later, when, by Divine Grace, they are *actually converted to God*.¹ To assert that *all* have been inwardly renewed by the Holy Spirit received in Baptism, though a great number, (probably a large majority,) have *wholly departed from God before they came to years of discretion*; is to maintain a fiction, unsound in theory, absurd in its practical application, dangerous in its tendency, and without any authority either in Scripture, or in the fairly interpreted statements of the Church. The high tone of her doctrine on the one hand, and the spiritual character of her services, on the other, render it exceedingly improbable, that she should thus fritter away the force of

¹ “Baptism, to every elect infant, is a seal of the righteousness of Christ, to be extraordinarily applied by the Holy Ghost, if it die in its infancy—to be apprehended by faith, if it live to years of discretion; so that as Baptism administered to those of years is not effectual unless they believe, so we can make no comfortable use of our Baptism administered in our infancy until we believe.”—Abp. Usher’s Body of Divinity, p. 368. [The passages here quoted from Archbishop Usher’s “Body of Divinity,” are *probably*, but not *certainly* his own. See Dr. Robinson’s Preface, p. xiii. and Table of Extracts]

Scripture terms, and reduce Regeneration to a mere name, without any abiding influence on the heart and life.

Either then, Baptismal Regeneration is, as Augustine seems to have occasionally suggested, a *merely external change*; an opinion quite unsupported by the language of the service which we have been considering; or, it is the peculiar privilege of those who are "sanctified by the Holy Ghost," viz. "all the *elect* people of God." Taking this principle as our key, we shall find the whole of our authorized formularies to harmonize with each other, and with Scripture, and, in particular, we shall have, in this Divine ordinance, "an outward and visible sign of an inward and spiritual grace;" a sure warrant for faith to rest upon, not an "opus operatum" for superstitious ignorance and presumption to fortify themselves with.

In drawing this lengthened discussion to a close, we may remark, that the founders of the Church of England, in following the example of the inspired writers, by applying to the members of a visible Church the attributes of that Church which is invisible, were *generally* careful to guard their language against mistake and abuse, by the introduction of suitable cautions, and statements of sound doctrine. Less wise, and guarded, and therefore, less scriptural, was the *usual* tone and language of the Fathers of the Ancient Church. In the earliest and purest ages of Christianity, indeed, when the open profession of faith by Baptism was attended not only with contempt, but danger and suffering for the cross of Christ, when comparatively few infants were admitted into the Church, and a rigid discipline was exercised upon all its members;—there was comparatively little danger of misapplication and mistake in regarding as regenerate the whole company of the baptized. But, alas, the case soon altered for the worse; and as corruption of morals crept in, false doctrines were engrafted, and inflated views of sacramental efficacy soon grew into high repute. Thus Augustine, the most eminent and enlightened Divine of the post-Nicene age, scrupled not to speak of Baptism as "the remission of all sins," and even to argue that suicide, if ever it were lawful, would be desirable immediately after receiving that sacred rite, as a compendious way of securing a happy immortality: a mode of speaking which, to say the least, exhibited a very gross and unscriptural view of Baptismal regeneration, and that too in a discourse to the heathen (De Civit. Dei. lib. i. cap. 27.) The Reformation itself does not appear to have completely dissipated the cloud of superstition which hung over the sacred mysteries of our holy religion. Luther, in particular,

was far from clearness and consistency in his statements on these difficult subjects. Nor do we dare to condemn him. But let us call no man master in Divine learning. Even our own immortal Hooker, Bishop Pearson, and other illustrious names, have lent their high authority, with more or less effect, in support of exaggerated and dangerous views of the efficacy of Baptism. Thus the specious and delusive doctrine of Baptismal Regeneration, in its grosser or more palliated form, has come down, with high sanction, to our own times, and is now again spreading itself, as a virulent poison, in the bosom of our Church, with the most imminent danger to the power and life of our Christianity. In maintaining this theoretical tenet in open defiance of experience and scripture testimony, these misguided teachers have undermined the foundations of truth, and thrown a veil of obscurity and mysticism over the whole of the beautiful fabric of Evangelic doctrine. If even under the old dispensation, "he was not a *Jew* who was one *outwardly*," thus much may, at least, be affirmed of the Church of Christ; and to assert the contrary is to symbolize with Popery, that worst corruption of Christianity. As Bishop Jewel strongly and justly expresses himself,—“Verily, to ascribe felicity, or remission of sins, which is the inward work of the Holy Ghost, unto any manner of outward action whatsoever, it is a superstitious, a gross, and a Jewish error.”—*Reply to Hurdingle*. p. 442.

M. [PAGE 210.]

In the first Prayer Book, the declaration, “Seeing now, dearly beloved,” &c., with the following Thanksgiving, did not occur; and the Exhortation to the Sponsors came immediately after the ceremony of Baptism. When we consider the offence which has been caused to many pious minds, not ill disposed towards the order of our Church, by this part of our excellent service; it may appear worth while to inquire whether it is so necessary to the completeness of the whole, as not to admit of revision and improvement. Indeed, though ourselves able to use it with satisfaction, as not stronger than the scriptural statement, “*As many of you as have been baptized into Christ have put on Christ*,”¹—yet when we look at the Apostolic rule of charitable condescension to our weaker brethren,² we could almost wish it had never been inserted.³

¹ Gal. iii. 27.

² Rom. xiv. 15. 16. 1 Cor. viii. 11—13.

³ See “England in the Sixteenth Century.” Rel. Tr. Soc. p. 138.

N. [PAGE 221.]

It is admitted on all hands, that regeneration is not *invariably* connected with Baptism, in the case of *adults*. Consequently those words, "Seeing these persons are regenerate," must be understood as a *charitable assumption*, and not as an absolute statement, in the strongest and most unqualified sense. If the possibility of hypocrisy and self-deception, require us to speak cautiously and hypothetically, in this case; why may not the same caution be needful in the case of infants, where we can know as little of the inward disposition? And what good reason can be given why the language of charity should be understood and approved in the one case, and rejected as insufferably harsh and inadmissible, in the other? The reply to this argument, that there is *no obstacle* to the grace of God in the infant, while there may be in the adult, we reject;—because this is going further than God's word will warrant us. Original sin is an obstacle existing in *all*, and nothing but Divine grace can overcome it. This answer is therefore merely a "*petitio principii*." See Faber's '*Primitive Doctrine of Regeneration*,' pp. 344—346.

Bishop Burnet observed (on Acts xxvii.) that "The office for Baptizing Infants is in the same words with that for persons of riper age; because infants, being then in the power of their parents, are considered as in them, and as binding themselves by the vows they make in their name. *Therefore the office carries on the supposition of an internal regeneration.*" And, although the service for adult Baptism was taken from that of Infants, yet the Bishop's argument is still valid; because, (as Mr. Palmer has shown,) "*The ancient Church*" also "*went upon the supposition that the Infant was an adult convert from Heathenism;*" and so, "*the service for Infant Baptism was anciently preceded by the office for making a catechumen.*"—Palm. vol. ii. 169.

CHAPTER VIII.

THE CATECHISM.

WHEN our blessed Saviour commanded “the eleven” to “Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” he added, “teaching them to observe all things whatsoever I have commanded you.”¹ In obedience to this injunction, the Protestant Episcopal Church, having provided a form for Infant Baptism, now proceeds to furnish her members with a *Catechism*,² or form of instruction by questions and answers;—in order that those who have, in their infancy, been admitted into her communion, may be able to answer that important inquiry, “What mean ye by this service?”³ and, being “trained up,” from their early years, “in the nurture and admonition of the Lord,”⁴ may exhibit, in their lives, those fruits of faith and holiness, the seeds of which were sown,—not only in the prayerful administration of the Sacrament of Baptism,—but in that Christian education which, (when circumstances admit,) is so necessary to be added to it.

If, during the patriarchal dispensation, Abraham “commanded his children and his household after him,” to “keep the way of the Lord;”⁵—if the Israelites were enjoined to

¹ Matt. xxviii. 19, 20, and Margin.

² From *κατηχέω*, to “instruct, in the first elements, by word of mouth.” See Luke i. 4. Acts xviii. 25. Gal vi. 6. (Greek.)

³ Exod. xii. 26.

⁴ Eph. vi. 4.

⁵ Gen. xviii. 19. Comp. xiv. 14, “*trained servants*;” Margin. “*instructed*?” Hebrew *נַחֲמָנִים* (Leigh. Crit. Sac.) “Both *trained* in the discipline of war, and *catechized* in the principles of religion.” See Scott on the passage.

“*teach*” God’s words “*diligently* unto their children;”¹—if Solomon exhorted his people to “*Train up* a child in the way he should go,” in order that “when he is old, he may not depart from it:”²—if the Jewish parents and doctors were commendably diligent in obeying this precept;³—how much more should Christians do what reason itself requires, and that last command of their Saviour enjoins, “Feed my lambs.”⁴—Will not a fearful load of “sin lie at the door” of the Church, if she neglects this sacred duty to the souls of those poor little ones of Christ’s flock; bringing them into being as Christians, and taking them into her bosom, only to let them perish with spiritual hunger?⁵ Surely no heavier curse can rest upon a Church than the pernicious doctrine of Popery that all infants are born again in baptism, whether or not any pains are taken to impress their opening minds with its solemn responsibilities, and to teach them to “make their prayers unto God, that they may lead the rest of their lives according to this beginning.”⁶

In the ancient churches there was a special officer appointed to this ministry, called the *Catechist*, whose duty more especially was to prepare the adult candidates for baptism, by instructing them publicly during the forty days

¹ Deut. vi. 7. Marg. “*whet*” or “*sharpen*.” Hebrew, חָזַק “*Oft go over the same thing*, as a knife doth the whetstone.” (Leigh. C. S.)

² Prov. xxii. 6. Marg. “*Catechize*.” הִתְחַנֵּךְ. See above.

³ See Luke ii. 42—46, and Dr. Doddridge’s Note. Also Lightfoot’s Hor. Heb. in verse 46. Compare also Rom. ii. 20. 2 Tim. iii. 5. Josephus Ant. l. 4. c. 8

⁴ John xxi. 15.

⁵ Hos. iv. 6. This, the reader will observe, is spoken in a purely sacramental sense. Bucer remarks on the neglect of Catechizing. “They make themselves guilty of an impious sort of child-stealing, who having consecrated their children to the Lord in Baptism, by neglecting to train them up in his service, do all in their power to rob him of them, and make them slaves to Satan.” De Regno Christ. ii. 9.

⁶ Service for Public Baptism of Infants. “Under the darkness of Popery, almost all religious instruction was neglected. ‘Very few,’ to use the words of one of our Homilies, (xxxiii. Part vi.) ‘even of the most simple people, were taught the Lord’s Prayer, the Articles of the faith, and the Ten Commandments, otherwise than in Latin, which they understood not.’” Abp. Secker on Cat. (Lect. i. p. 7.)

of Lent, previous to their admission to that ordinance at Easter.¹

The first Catechism of Edward VI. contained no more than was absolutely necessary to prepare a child for Confirmation;² namely, an explanation of the Baptismal Covenant, along with the Belief, and Commandments;—and also the Lord's Prayer, as a guide and help in seeking that grace so needful for the performance of the vows of Baptism. To this was added the explanation of the Sacraments, in the Prayer book of James I.³ Altogether it forms, not a complete summary of Divine truth, much less a system of theology, but a simple outline of doctrine and duty, expressed in such plain and unartificial language, as is best suited for the capacity, of that tender age for which it is chiefly designed.

Viewed in another light, the Church Catechism contains a short and comprehensive statement of the way of salvation, for fallen sinners, through Jesus Christ; and a scriptural confession of faith in Him. It may be considered as consisting of three parts, the subjects of which are as follows:—

“1. The *union* of true believers with *Christ*, and their *adoption* to be ‘God’s children’ in this life, and title to an ‘*inheritance* in the kingdom of heaven hereafter.’ All this sealed to us in Baptism.

“2. The baptismal *vow*, which is a solemn profession of

¹ See Cyril, “Catechesis;” and Augustine, “De Catechizandis rudibus.”

² It was included in the “Confirmation” office. See Liturgies of Edward VI., Parker Soc. Edit. p. 120. A Second “Short Catechism” was published with authority, in 1552 and 1553—usually attributed to Bishop Poinet; and a larger, 1570, by Dean Nowell. ‘Luther, in the beginning of the Reformation, wrote two Catechisms. He assures us, that catechizing afforded him more delight than any other ministerial duty. The same care was taken by Calvin, and other eminent Reformers abroad. Nothing contributed more to the enlargement of the Protestant faith, than the diligent catechizing of the Protestant Divines.’ Shepherd’s Elucidation of the Service, &c.

³ “Penned by Bp. Overall, then Dean of St. Paul’s, and allowed by the Bishops.” Wheatley.

faith in God through Jesus Christ, wrought by the operation of the Holy Ghost,¹ of their *renouncing* the *devil*, the *world*, and the *flesh*; and of their obligation and purpose to *keep God's holy will and commandments*, and to *walk in the same all the days of their life*.

“3. *Prayer* and the *sacraments*: the former, for confirming this faith in us; the latter, for assuring to us the promises of God in Christ upon such our faith, as also for building us up therein?”²

The Catechism considers man as a *fallen lost sinner*, and, therefore, in need of *salvation* by Christ; and it teaches us that the only way of obtaining and securing an interest in that Redemption which He has purchased for us, is a *true* and *living faith* in Him; namely, such as engages us wholly to renounce sin, and cheerfully to follow Christ.

The second answer sets forth in a clear and comprehensive manner, the privileges sealed to us in baptism. “Wherein I was made a member of Christ,³ the child of God,⁴ and an inheritor of the kingdom of heaven.”⁵ These blessings are, indeed, properly and truly our's only by saving faith, which, uniting us to Christ, makes us the children of God, and the heirs of eternal glory.⁶ But they may be said to be ours *sacramentally*, by the right of our Christian Baptism; even as immunities are secured to a corporate body by a charter, which has long been lost sight of and forgotten; and property by a bank note, to one who cannot read it, and is ignorant of its value. The citizen can maintain his chartered privileges by the former, as soon as it can be produced; and the owner of the latter has only to put in his claim for the sum promised in order to make it good.⁷

¹ The writer is not responsible for the inversion of the order in this passage, which is copied verbatim from Walker.

² Walker of Truro on the Catechism, Sermon, i.

³ Rom. xii. 5. 1 Cor. vi. 15; xii. 27. Gal. iii. 27, 28. Eph. iv. 15, 16. Col. ii. 19.

⁴ Rom. viii. 14—16. Gal. iii. 26; iv. 5—7. 1 John iii. 1, 2.

⁵ Rom. viii. 17. Gal. iii. 29; iv. 1, 7. 1 Pet. i. 4.

⁶ Gal. iii. 26, 27; iv. 7. Comp. John i. 12.

⁷ [Is not this explanation somewhat inconsistent with what has gone

The *Baptismal Vow*, having been considered before, need not now occupy our attention.¹ It teaches us what a Christian ought to renounce, believe, and do; and must be obligatory upon all who have been admitted into the visible Church;² since without its due performance no just claim can be laid to those privileges, which Baptism has sealed to fruitful faith only.

The Catechumen is, therefore, next questioned whether he acknowledges this obligation, and acquiesces in it, with a full purpose, by God's grace, to fulfil it. The answer confirms the statement before made, that the Catechism is a solemn profession of faith in Christ. "Yes, verily; and by God's help so I will." The person who makes this reply must be supposed sensible of his wretched state by nature, deeply conscious of our need of regeneration by the Holy Spirit, and earnestly desirous to embrace the Covenant already made in part, and now offered to be completely

before; and is it not in itself unsatisfactory? Would it not be justifiable here to assume the ground which a minister, in explaining and enforcing Sponsorial duties, took in the following address. "In their rehearsal of the formulary, supplied you as a help and guide in preparing your offspring for the renewal of their baptismal vows, and for their reception into the Church by the imposition of the chief earthly shepherd's hands—as they declare what they were constituted when you brought them to the waters of baptism: "members of Christ, children of God, and inheritors of the kingdom of heaven"—say, "Yes; thus at the font, our faithful and beloved Church—copying the Scripture language, and believing after prayer to God, that the Spirit confirmed the thing which she then signed—pronounced you to be; such, in confidence that all would prove to be as was then hoped, she even now teaches you to say, you then were made. But alas! my children, did the Spirit then accompany the sign and regenerate your souls? What corruption was exhibited in this or that act! What disobedience to me! What casting off fear and restraining prayer before our God! Come, kneel with me; and let us pray our merciful Father, for His Son's sake, to do for you now that, which in vain the Church prayed and believed her Head had done for you, when she received you to her arms—forgive your sins, regenerate your soul, and take you as his child."]

¹ See pp. 201—204.

² "What did your God-fathers and God-mothers then for you?" They promised for you, because unable to answer for yourself,—not what you were *then* to do,—nor what they could *do for you*,—but what you *should* do hereafter, when grown up, and what you should *persevere* in doing all your days.

ratified. But knowing the difficulties in the way, the corruption of nature, the insufficiency of our own resolutions, and the consequent need of Divine grace, he adds—"By God's help."¹ And then giving a hearty assent to the holy agreement thus made in his behalf, confirms it by a cordial "So I will." Thus he "subscribes with his hand"² as it were, and "joins himself to the Lord in an everlasting covenant not to be forgotten."³ Then follows a joyful ascription of praise to God for calling him to this "state of salvation through Jesus Christ our Saviour;" not a merely outward call⁴ we may conclude from the context, but an inward, effectual call of saving grace,⁵ offered and embraced. And, as the same power which gave, must sustain life in the soul;⁶ he concludes, "I pray unto God to give me his grace, that I may continue in the same unto my life's end."⁷

This surely is the language of saving faith, "the faith of God's elect;"⁸ which is described in Scripture by various terms, such as "looking unto,"⁹ "coming to,"¹⁰ "receiving,"¹¹ "trusting in,"¹² and "waiting for"¹³ God in Christ, as our "strength,"¹⁴ our salvation,¹⁵ our "refuge,"¹⁶ our "portion,"¹⁷ our "all in all."¹⁸

The Apostle's Creed has already been under our review.¹⁹ It is a "form of sound words,"²⁰ (probably similar to that which St. Paul delivered to Timothy,) containing the most important facts in the testimony of Scripture; all of which we are alike bound to believe, as "written for our learning,"²¹ for "*all Scripture* is given by inspiration of God."²² But, as we cannot repeat the whole of our Bible, and as it

¹ 1 Cor. xv. 10. ² 2 Cor. iii. 5; xii. 9. ³ Phil. ii. 13; iv. 13.

⁴ Isa. xl. 5. ⁵ Jer. l. 5. ⁶ Matt. xx. 16. ⁷ Gal. i. 6.

⁸ 2 Tim. i. 9. ⁹ 2 Pet. i. 10. ¹⁰ Phil. i. 6. ¹¹ Heb. xii. 2. ¹² 1 Pet. i. 5.
Jude 24. ¹³ Acts xx. 32. ¹⁴ Rom. v. 2. ¹⁵ Heb. iii. 14; iv. 16.

¹⁶ Tit. i. 1. ¹⁷ 2 Pet. i. 1. ¹⁸ Isa. xlv. 22. ¹⁹ Heb. xii. 2.

²⁰ Matt. xi. 28. ²¹ John vi. 35, 37, 41. ²² 1 Pet. ii. 4.

²³ John i. 12. ²⁴ Col. ii. 6. ²⁵ 12 Isa. xxvi. 3, 4. ²⁶ Eph. i. 12.

²⁷ 13 Isa. lxiv. 4. ²⁸ Lam. v, 25, 26. ²⁹ Gal. v. 5. ³⁰ 14 Exod. xv. 2. with
Isa. xii. 2. ³¹ Ps. cxl. 7. ³² 15 Ps. xxv. 5. ³³ Isa. xii. 2. ³⁴ Mic. vii. 7.
³⁵ Hab. iii. 18. ³⁶ 16 Deut. xxxiii. 27. ³⁷ Ps. xlv. 1. ³⁸ Heb. vi. 18.

³⁹ 17 Ps. cxlii. 5. ⁴⁰ Lam. iii. 24. ⁴¹ 18 Col. iii. 11. ⁴² 19 See pp. 50—52.

⁴³ 20 2 Tim. i. 13, 14. ⁴⁴ 21 Rom. xv. 4. ⁴⁵ 22 2 Tim. iii. 16.

is plainly insufficient to say we believe the whole of it, when possibly we might be entirely ignorant of its contents ; the Church (as a careful mother, taking the cream of the Bible for the nourishment of her children,) has supplied us with twelve "Articles of our belief," which we do well ever to keep in mind, that by "inwardly digesting them," we may be "made wise unto salvation through faith in Christ Jesus."¹

Faith is as essential a condition of our being as Christians, as sensation is of animals, or reason of man. Simply defined, it is assent to the testimony of God, respecting things of a divine nature, and which can only be known by revelation. Such, in an especial manner, is the doctrine of the Divine existence of Three Persons in One God, as taught by the Creed, and more fully declared in the Catechism.

"First, I learn to believe in God the Father, who hath made me, and all the world ;

Secondly, in God the Son, who hath redeemed me, and all mankind ;

"Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God."²

Here, again, we see the personal character of the Confession made in this Catechism. Redemption, indeed, is an universal gift ;³ but sanctification belongs exclusively to the "people of God,"⁴ of whom the person catechised here expresses a persuasion that he is one.

We have already seen that the perpetual obligation of the *Ten Commandments* (which are an abstract of the Moral Law of God,) as a rule of life, is taught by our Church ;⁵ which here presents us with an useful summary of them, after the pattern of those Divine rules, "Thou shalt love the Lord thy God with all thy heart, &c.," and "Thou

¹ 2 Tim. iii. 15.

² For the proof of the Divinity of the Son and the Holy Ghost, see p. 150

³ John i. 29 ; iii. 16. 1 Tim. ii. 6. 2 Pet. ii. 1. 1 John ii. 1, 2.

⁴ 2 Thess. ii. 13. 1 Pet. i. 2.

⁵ See p. 164. Comp. Matt. v. 17—19. Rom. iii. 31. Eph. vi. 2, 3.

shalt love thy neighbour as thyself.”¹ We shall find it an excellent model for self-examination, and it may, with advantage, be turned into a prayer (as in the Communion Service,)—“Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech Thee.” If these laws be taken in all their breadth and ramifications, as our Lord teaches us to understand them,² not only in what they express, but what they must be supposed to imply; we shall find that there is no duty to God or our neighbour which they do not enjoin, no sin the prohibition of which they do not virtually include.³

How important it is to keep in mind the obligation of the Divine law as a rule of duty, is manifest from the errors of Papists and Antinomians, who reject what parts they please, and so satisfy themselves with vain delusions, and “refuges of lies.”⁴ In this point of view the *Fourth Commandment* is peculiarly precious, the morality of which has already been considered.⁵ On the other hand, let us beware of a self-righteous or formal obedience; the “yoke of bond-

¹ Matt. xxii. 37—40. Luke x. 27. Comp. Deut. vi. 5. Lev. xix. 18.

² Matt. v. 21—37, “fulfil,” *πληρωσαι*—“carry out *fully* ;” or, (as Vitringa takes it) “to paraphrase,” and “expound.” Comp. Psal. cxix. 96. Rom. vii. 7, 13; xiii. 8—10.

³ “To comprehend their full extent, it will be requisite to observe the following rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined.”—“Where the highest degree of anything evil is prohibited; whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited.”—“What we are expected to abstain from, we are expected to avoid all temptations to it,” &c. Abp. Secker’s 18th Lect. on Cat. p. 148.

⁴ Isa. xxviii. 15, 17.

⁵ See pp. 106—109. If the excellent summary of our “Duty towards God” admits of improvement; it seems to be by a more distinct allusion to the *Second* and *Fourth* Commandments. The Catechism of 1553 thus sums up the “Laws of the First Table.” “The Lord God hath charged us, that we take him alone for our one only God, our Maker, and Saviour; that we reverence not, nor worship any portraiture or any image whatsoever, whether it be painted, carved, &c., that we take not the name of our Lord God in vain; that is, either in a matter of no weight, or of no truth. Last of all, this ought we to hold steadfastly and with devout conscience, that we keep holily and religiously the sabbath-day: which was appointed out from the others for rest and service of God.” Liturg. of Edw. VI. Parker Soc. Ed. 497. See also p. 515.

age,"¹ instead of the "easy yoke"² of Christ,—the "law of liberty,"³—"faith working by love,"⁴—as David says—"I will run the way of thy commandments, when thou shalt enlarge my heart."⁵

The Lord's Prayer meets us again like the face of a familiar friend, whose coming is always welcome. Never can it be more seasonable than at present, when we have been considering the solemn obligation of our baptismal vows. How shall the fallen sinner—man, believe all God's truth, and keep all His commandments? It can never be of his own power or ability. The Catechism teaches us to acknowledge this. "Thou art not able to do these things *of thyself*;⁶ nor to walk in the commandments of God, and to serve him *without his special grace*;⁷ which thou must learn *at all times* to call for by *diligent prayer*."⁸ This conviction, probably, led the Disciples to offer up that request, "Lord, *teach us to pray*;"⁹ which He, who never refused such a petition, so fully and graciously answered.¹⁰

The Lord's Prayer is followed by an excellent summary of its *seven Petitions*,¹¹ which also supplies the defect which necessarily renders this Divine model, as it stands in the

¹ Gal v. 1.

² Matt. xi. 29, 30.

³ James ii. 12.

⁴ Gal. v. 6.

⁵ Ps. cxix. 32. Prayer-book Version, "When thou hast *set my heart at liberty*." See also verse 45.

⁶ John xv. 5. 2 Cor. iii. 5. Phil. ii. 13.

⁷ 1 Cor. xv. 10. 2 Cor. ix. 8; xii. 9. Phil. iv. 13.

⁸ Ps. cxix. 25, 32—36. Matt. vii. 7, 8. Eph. vi. 18. 1 Thess. v. 17. Heb. iv. 16.

⁹ Luke xi. 1—4.

¹⁰ It has been supposed by some that the Lord's Prayer was taken from ancient Jewish Liturgies; (Horne's Introd. Vol. iii. p. 296. Lightfoots Hor. Heb. on Matt. vi.) and, doubtless, several petitions of a similar character, have been gleaned out of the Rabbinical writings. But when we consider how much more probable it is that the Jews should have borrowed some of the expressions from Christians, and drawn others out of the common fountain of the Old Testament, than that our Blessed Lord should have compiled his Prayer out of such corrupt sources;—we cannot but agree with the learned Dr. Owen, that this opinion is not deserving of much attention. See Theologoumena, l. v. dig. iv. 17, p. 455—457.

¹¹ There are usually reckoned only *six*, but it seems better to divide the last petition into two; thus we have one for *every day in the week*, which may suggest to us a suitable subject for prayer each day.

Bible, imperfect; because Christ "was not yet glorified" ¹ as our Mediator at the right hand of the Father. Therefore He said—"Hitherto have ye asked nothing in my name." ² And, therefore, we add—"This I trust he will do of his mercy and goodness, *through our Lord Jesus Christ.*"

The two Sacraments, having already come under our consideration, will require a briefer notice at present. The Church here defines a sacrament to be "An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." ³ This definition at once excludes the *five Popish Sacraments*, of *Confirmation, Penance, Orders, Matrimony, and Extreme Unction*; which are "such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures." ⁴ When the two "Sacraments of the Gospel," Baptism and the Lord's Supper, are said to be "*generally* necessary to salvation;" we must understand, not that they are *universally*, or *in all cases* necessary, (for then none could be saved without them;) but only that, as a *general rule*, (admitting of *exceptions*,) they cannot be safely dispensed with by any class of persons;

¹ John vii. 39.

² John xvi. 24. Comp. verse 23; also xiv. 6. Eph. ii. 18. 2 Cor. i. 20.

³ So in the xxvth Article. "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain *sure witnesses*, and *effectual signs of grace*, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." "In such only as *worthily receive* the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith." In substantial agreement with these statements, the Westminster Catechism, the standard of the Church of Scotland, declares that, "A Sacrament is an holy ordinance, instituted by Christ, wherein, by *sensible signs*, Christ and the benefits of the New Covenant are *represented, sealed, and applied to believers.*"

⁴ Art. xxv. The word "*Sacramentum*," properly signifies any *sacred* thing, and so it was frequently used by the old Latin Fathers. In classic writers it signifies either a *sum of money* deposited by both parties in a law suit, (*sponsionis pignus*) as a pledge of appearance at the trial, and a stake to be forfeited by the loser of the cause;—or an oath, taken by soldiers, of faithfulness to their commander.

whereas the other sacred rites, which Popery has miscalled Sacraments, are either wholly superstitious innovations, or divine ordinances of particular and limited application.

We have already shown that both the Sacraments are "ordinances of Christ" of perpetual authority in his Church, and "means of grace" to those who rightly receive them. The following Questions and Answers on "the Use of the Sacraments," may tend to illustrate their character as "visible signs" and "pledges of spiritual grace" to all true Christians.

"Q. Do the sacraments serve to this end? (to draw men unto God.) A. Yea, verily; that by sight, touch, taste, and feeling, as well as hearing, we might be instructed, assured, and brought to obedience.

"Q. How doth baptism serve hereunto? A. It teacheth us to put on Christ, that with his righteousness our sinfulness may be hidden; it assures us that we are so grafted into Christ, that all our sins by him are washed away; it chargeth us to die to sin, to continue in the profession of Christ, and to love each other.

"Q. Hath the Lord's Supper also this use? A. Yea, doubtless; for it teacheth that the body and blood of Christ crucified is the only food of the new-born children of God; it assureth that Christ is wholly theirs to give and continue life spiritual and heavenly to body and soul, to nourish, strengthen, refresh, and to make cheerful the hearts of the elect; it requireth thankful remembrance of the death of Christ, unity among those that do profess him, with free confession of his truth."¹

Before we close this brief review of the Church Catechism, it will be right to meet an objection which probably will recur to the minds of some of our readers. If the above is the correct view to be taken of the Catechism, is it proper to make children and ignorant persons commit it to memory, and repeat it by rote, when they can neither understand its

¹ Taken from a Catechism prefixed to the New Testament of Queen Elizabeth's Bible, (Barker's) from 1581 to 1615.

meaning, nor feel the force of what they profess with their lips? Is not this to make hypocrites of them, rather than Christians?

This objection we have already met;¹ for, in fact, it lies equally, if at all, against the whole of our Church services, which are harmoniously formed upon the principle, that a spiritual body can recognize only spiritual members. At present, suffice it to add, that this objection, if admitted, must sweep as a scythe over the entire field of Christian education; cutting down to the roots all the infantile “speaking to one another in Psalms and Hymns, and spiritual songs;”² and levelling to the ground the whole system of Catechetical instruction. For the same sort of scruple would evidently deter us from all teaching of children to repeat what they are unable to utter “in spirit, and in truth.”³ Even the Lord’s Prayer itself must, on this principle, be laid aside.

Very different is the view with which the Church as a faithful mother, a “teacher of babes,”⁴ would have her little ones learn to lisp the saving name of Jesus, in their child-like simplicity, long before they can reasonably be expected to know its preciousness. The profession which she requires us to make is no more than reason, religion, self-interest, and the ties of Christian parentage, and Baptismal dedication, alike demand at our hands. If we cannot render it with sincerity, it is not our misfortune, but our sin. This our Catechism teaches us: and the impression ought to be deepened on each tender mind, that every baptized person, who is not also a true Christian, carries about with him the sign and seal of his own condemnation; so that if he is not a faithful “soldier and servant” of Christ, he must be a traitor, a deserter,—perhaps, an awful apostate!⁵

¹ See pp. 17, 18. ² Eph. v. 19. ³ John iv. 24. ⁴ Rom ii. 20.

⁵ “What! shall your names be in the register of Christ, and yet your souls be in the hands of the Devil? Will you carry his ensign in your forehead, and yet fight against him in his own camp? This is not only hostility, but treason; and as rebels and traitors are more severely dealt with than enemies, so shall you be; and, believe it, the flames of hell burn the more furiously, for your being sprinkled with baptismal water.”—Bp. Hopkins’ Works, ii. 428.

Respecting the age at which catechising should commence, or the frequency of its performance, no general rules can, perhaps, be laid down.¹ It should, however, be done publicly, as well as in private;² in order that through this engaging channel the "hearts of the fathers may be turned to the children,"³ and the sweet influence of early piety may, by reflection, be diffused over the whole circle of the congregation. Thus "out of the mouths of babes and sucklings" has God often "perfected praise."⁴ And, although the Catechism is especially designed as a preparative for Confirmation, it is not necessarily to be confined to those who have not received this rite. Even older members of the congregation may profitably join in the simple profession of faith here presented to us; and others may be reminded that it is not enough for us "to have known from childhood the holy Scriptures," unless we are thereby "made wise unto salvation;"⁵ and "as we have received Christ Jesus the Lord, so we walk in him: rooted and built up in him, and established in the faith, as we have been taught, abounding therein with thanksgiving."⁶

¹ The First Prayer book of Edward VI. requiring catechising to be done only "once in *six weeks* at the least;" the lixth Canon says it is to be "upon *every Sunday* and *Holy-day*;" while the present Rubric only requires that it shall be done "diligently upon Sundays and Holy-days."

² King Edward's Prayer-Book, and the Canon mention "half an hour before Evening Prayer," for catechizing the young "openly in the Church." The present direction is "after the Second Lesson at Evening Prayer."

³ Mal. iv. 6. ⁴ Psalm. viii. 2. Comp. Matt. xxi. 16. ⁵ T'im. iii. 15

⁶ Col 6, 7. See Nowell's testimony on the use of Catechizing.—Appendix.

APPENDIX.

"PARENTS and schoolmasters did, in old time, diligently instruct their children, (as soon as by age they were able to perceive and understand,) in the first principles of the Christian religion; that they might suck in godliness almost together with the nurse's milk, and from their very cradle might be nourished with the tender food of virtue towards that blessed life. For the which purpose also little short books, which we name Catechisms, were written; wherein the same or very like matters, as we are now in hand with, were treated of. And after that the children seemed to be sufficiently trained in the first elements of our religion, they brought and offered them to the Bishop.

Master. For what purpose did they so?

Scholar. That children might after baptism do the same, which adults, who were also called Catechumens, did of old before, or rather at baptism. For the Bishop did require, and the children did render an account of their religion and faith: and such as the Bishop judged to have made sufficient progress in the knowledge of religion, he allowed, and laying his hands upon them, and blessing them, let them depart.

Master. It were to be wished that the ancient manner of examining children, were restored.

Scholar. Very much to be wished. For so would parents be compelled to perform their duty in the godly bringing up of their children, which they now for the most part leave undone and reject; which part of their duty, if parents or schoolmasters would now take in hand, do, and thoroughly perform, there would be a marvellous consent and agreement in religion and the Christian faith, now so miserably torn asunder; surely all would not either lie so shadowed and overwhelmed with the darkness of ignorance, or with dissensions of diverse and contrary opinions be so disturbed, dissolved, and dissipated, as it is at this day." *Nowell's Catechism*, § xxii. tr. from Latin.

CHAPTER IX.

CONFIRMATION.

WE have seen that the Protestant Episcopal Church has rejected Confirmation, as a Sacrament,¹ while she retains it as a sacred rite, of Ecclesiastical, if not Apostolic, authority. This is a distinction which, obvious and important as it is, has not been duly attended to.² Its scriptural origin may, not improbably, be traced to the laying on of the hands of an Apostle on those who had been baptized by an inferior minister, with a view to their receiving the gifts of the Holy Ghost.³ For, although miraculous powers usually accompanied this act, when performed by Apostolic hands, it does not follow that this was the only benefit sought for, or, indeed, that it was universally obtained.⁴ Thus the function continued to be exercised by the heads of the Church, even after the age of miracles had passed away; and has come down, without interruption, to our own times.⁵

In the early ages of the Church, converts to Christianity used generally to be confirmed soon after their Baptism.⁶

¹ See p. 245.

² See Appendix A.

³ Acts viii. 12—17. Compare xix. 5, 6.

⁴ We may add with Bishop Sparrow, "*signa erant tempori opportuna.*" "In the beginning, outward signs appeared to confirm the new preached faith; but now we receive those inward graces and virtues which were signified and demonstrated by those signs." Chrysost. in Matt. Hom. 13, so Aug. De Peccat. merit. l. ii. xxxii. "Faith put forth its first shoots nursed by the milk of visible elements, that from that tender state it might be knit together into its strength."

⁵ See Tertullian de Baptismo, c. 7. De Resur. Carn. c. 8. Cyprian Tract ad Donat. c. 2, and Epist. 73, and Jerome adv. Lucifer. in Hooker's Ecc. Pol. v. 66.

⁶ Hooker, Ecc. Pol. v. 68.

This custom probably led the way to the ancient practice of administering this rite, along with the Lord's Supper, to infants, at their Baptism;¹ thus, in a great measure, destroying its use, and reducing it to an empty sign, and superstitious ceremonial. Our Church, at the Reformation, restored it to its original design; namely, that of "Confirming the souls of the disciples, and exhorting them to continue in the faith;"² thus girding the armour of the Gospel, as it were, on her young recruits, and cheering them on in their spiritual warfare, to "endure hardness as good soldiers of Christ Jesus,"³ so that, though it be "through much tribulation, they may enter into the kingdom of God."⁴ The intention of the Reformed Church herein was, to supply that personal profession of repentance, faith, and obedience, which was necessarily wanting in Infant Baptism; "that," (as the Preface to this Service declares,) "children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto:"⁵ This

¹ Bingham's *Antiq.* vol. 4, p. 368, &c. "Instead of this most profitable and ancient Confirmation, they substituted an invention of their own, that is, not that the Bishop should examine children whether they were skilled in the precepts of religion or no; but that they should anoint with oil infants yet unable to speak, much less to give any account of their faith; adding also other ceremonies unknown to Holy Scripture and the ancient Church."—Dean Nowell's *Catechism*.

² Acts xiv. 22.

³ 2 Tim. ii. 3.

⁴ Acts xiv. 22.

⁵ This Preface was originally part of the Rubric prefixed to the confirmation office, of which the remainder is as follows:—"Secondly, forasmuch as confirmation is ministered to them that be baptized, that by imposition of hands, and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world, and the devil: it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin.—Thirdly, for that it is agreeable with the usage of the Church in times past, whereby it was ordained, that Confirmation should be ministered to them that were of perfect age, that

is to be preceded by a Ministerial trial of their knowledge and understanding in the Gospel of Christ, calculated to deepen the impressions of religious truth, and so lay a foundation for a life of devotedness to the service of God. To this is added the Episcopal approval and benediction, expressed by laying on of hands, with prayer for Divine grace to "confirm their souls," and make their good resolutions effectual. All this being done at an age, when the passions are strongest, and the reason and judgment weakest in proportion; when temptation presses in upon the youthful mind, and fancy presents her deceitful baits to allure the senses astray; when the heart is most susceptible, and the character is most readily moulded, and permanently fixed for good or evil;—("For as the twig is bent, the tree's inclined.") All this—as it proves the most urgent need of such an institution, affords the best grounds of hope that, if rightly improved, it will not fail to be of God abundantly owned, and extensively blessed.

Confirmation, thus restored to the pure primitive model, has been adopted, as far as their circumstances would admit, by most of the Reformed Churches.¹

The proper age for Confirmation has been variously determined.² The Jews, it appears, were accustomed to bring their children, at *thirteen* years of age, to the house of God, to be publicly examined in their knowledge of the Law, and engage themselves, by a solemn profession to keep its precepts.³ We find our Saviour at "*twelve years old*," in the Temple, similarly engaged.

This age seems nearly to accord with the "years of dis-

they being instructed in Christ's religion should openly profess their own faith, and promise to be obedient unto the will of God."

¹ See Appendix B.; also the Memoir of H. E. Rauschenbusch, Pastor of Elberfeld, in Prussia, pp. v. 21, 192, &c.—(Seeley's.)

² "In England, during the reign of Popery, children were usually confirmed at *five* years of age. The Council of Trent appointed the time between *seven* and *twelve* years. Another Council of Milan forbade the confirming of any *under seven*.—Calvin determined the age of *ten*." Bridges' Christian Ministry, pp. 538, 539. Ed. 1830.

³ Grotius on Luke ii. 42.

cretion" marked by the Church of England as the proper era of Confirmation; an era, however, which must be antedated or postponed according to the measure of qualification—natural, acquired, and spiritual—which is found in each individual candidate. It is not enough for them to be able to understand the nature of the transaction, nor yet to repeat the words of the Catechism accurately and perfectly; but there must also be "the answer of a good conscience"¹ to the questions therein contained, and a sincere desire and purpose, by God's grace, to give themselves to the Lord; and seal the Covenant made for them in Baptism by their own act and deed. Where this "preparation of the heart"² is found, we need not greatly apprehend that any young person comes forward too early; where it is palpably wanting, we agree with Archbishop Secker,³ that confirmation ought by all means to be deferred; as no blessing can be looked for upon such an "empty outward performance of a religious rite, from which, if they had been withheld till they were duly qualified, their souls might have been affected, and their conduct influenced by it, as long as they lived."⁴

But to proceed with the service before us. The Preface, already considered, having been read, the Bishop asks of each person to be confirmed, whether they do, "in the presence of God, and the Congregation, renew the solemn promise and vow made for them at their Baptism; ratifying

¹ 1 Peter iii. 21.

² Prov. xvi. 1.

³ Sermon on Confirmation. On the important subject of preparatory instructions and trials, see Bridges' *Christian Ministry*, 5th Ed. pp. 433—437, where the reader will find some valuable and interesting suggestions, the result of careful observation, and successful experiment.

⁴ Of the Rev. T. Robinson of Leicester, it is observed by his biographer, that "his confirmation season was one he particularly valued, and had reason to esteem as his choicest *seed-time*." Doubtless many other faithful ministers of Christ, according to their measure, could bear the same testimony. Of Pastor Gelshom, the predecessor of Rauschenbusch, it is stated, that "his *confirmations* especially were solemn and blessed."—*Memoir of Rauschenbusch*, p. 192. See also pp. 223—227. Much instruction will be found in the *Memoir of the Rev. Dr. Bedell of Philadelphia*, (Seeley, 1835) pp. 143—157.

and confirming the same in their own persons, and acknowledging themselves bound to believe and do all those things which their Godfathers and Godmothers then undertook for them?" What a comprehensive engagement have we here! How serious and solemn the act by which we bind ourselves to perform it; and that, not for a short time only, but to the end of our lives! Let the youthful candidate pause, and lift up his heart to God in prayer for all-sufficient grace, before he sets his seal to the Covenant by the answer—"I do."¹ How suitable, then, are the responses which follow, expressive of dependence, not on our own resolutions, but on Divine strength. "Our help is in the name of the Lord, who hath made heaven and earth."² Well may we add, from a sense of its suitability to our need—"Blessed be the name of the Lord; henceforth, world without end."³ And, lastly, in the confidence of earnest faith—"Lord, hear our prayers; and let our cry come unto thee."⁴

The Bishop, then, as God's minister, having acknowledged his grace bestowed upon "these his servants," (not speaking absolutely, and of his own authority,—but conditionally, upon the ground of their own profession of sincere repentance, and faith, and obedience—and sacramentally, with reference to their dedication to the Lord in Baptism;) in "regenerating them,"⁵ and giving unto them forgiveness of all their sins;⁶ proceeds to implore for them the *seven-fold* gifts of the Holy Spirit,⁷ in language which is taken

¹ See 2 Chron. xxxiv. 30—33. "It is a certain truth, call it therefore often to mind, and fix it in your souls, that if breaking a solemn promise to men be a sin; breaking that, which you make thus deliberately to God, would be unspeakably a greater sin." Abp. Secker on Confirmation.

² Psalm cxxiv. 8. Comp. cxxi. 1, 2; cxlvi. 5, 6. John xv. 5. 2 Cor. iii. 5.

³ Psalm cxiii. 2.

⁴ Psalm cii. 2. The last responses, in King Edward's first Book, were, "The Lord be with you. And with thy spirit."

⁵ John iii. 5. Titus iii. 5.

⁶ Eph. i. 7. Col. i. 14; ii. 13.

⁷ Taken from Isaiah xi. 2, 3. LXX. and Vulg. The words "fear of the Lord," which occur *twice* in our version, and in the Hebrew, being, in the Greek translated by two different phrases, *εὐσεβεία* and *φοβος θεου*, seems to

from Scripture, and has been used on this occasion from the very earliest times.¹ "Strengthen² them, we beseech thee, O Lord, with the Holy Ghost the Comforter,³ and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear,⁴ now and for ever." The graces, here prayed for, were predicted of the Lord Jesus Christ, and therefore may well be claimed for his disciples, who have "put on Christ,"⁵ are to have "the same mind which was in Him,"⁶ and "are renewed after his image."⁷

The Bishop now proceeds to the solemn "laying on of hands,"⁸ which is "a kind of Consecration;"⁹ "a ceremony which," (as Hooker observes,) "has, in all ages, been in use, to betoken our *restrained desires* to the party, whom we present unto God by prayer."¹⁰ Thus Jacob blessed the two sons of Joseph,¹¹ thus our Lord himself blessed the little children that were brought to him for this purpose.¹² To imposition of hands is added prayer,¹³ not only to obtain a blessing from Him who alone can give it; but to

have led to the introduction of a new idea, here rendered "true godliness;" there being only *six* graces mentioned in the original.

¹ In St. Ambrose's time, nearly 1500 years ago, and in the Greek Liturgy, from which this prayer has been copied almost verbatim. See Wheatley. Palmer says it has been used in our Church above 1200 years.

² Eph. iii. 14—16. This Prayer in the First Book, was simply, "*Send down from heaven . . . thy Holy Ghost the Comforter, with thee,*" &c. The ideas of "strengthening" and "daily increasing" these Divine gifts were introduced into the Second Book.

³ John xiv. 16, 17.

⁴ ἐμπλησσει αὐτὸν πνεῦμα φόβου Θεοῦ. The LXX translation of יהוה יְהִיזְכְּרוֹ בְּיִרְאָתוֹ. "And shall make him of quick understanding in the fear of the Lord."

⁵ Rom. xiii. 14. Gal. iii. 27.

⁶ Phil. ii. 5.

⁷ Col. iii. 10.

⁸ Heb. vi. 2. Where laying on of hands" comes after "baptisms;"—a text, as Calvin conceives, "fully sufficient to prove the Apostolical origin of Confirmation."

⁹ Calvin on Acts xiii. 3. Comp. Numb. viii. 10; xxvii. 18.

¹⁰ Ecc. Pol. v. 66.

¹¹ Gen. xlviii. 14.

¹² Matt. xix. 13. Mark x. 16.

¹³ Numb. vi. 27. Deut. x. 8; xxi. 5. Acts viii. 15.

teach us where to fix our desires and expectations, on the only fountain of all grace and goodness.¹ How interesting is the scene now presented to us; the Bishop moving slowly along the line of children and young persons kneeling before him, the flower of Christ's army, the hope of his flock, and laying his hand upon the head of each, as he repeats these impressive words. "Defend, O Lord, this thy child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom."

This beautiful form of Prayer is very suitable for parental benediction;² and teaches us that we are to look for protection from the hand of the Almighty to keep us in his ways,³ and for continual increase of grace from the Holy Spirit;⁴ for, without *growth*, there is no assurance even of *life*.⁵

After all have been confirmed, the Bishop addresses them with the scriptural salutation—"The Lord be with you,"⁶ to which they reply, "And with thy Spirit."⁷ Then the whole congregation, parents, sponsors,⁸ and children, kneeling down together, they proceed to offer up the Lord's Prayer, now peculiarly appropriate. Then follows a collect expressing our dependance upon God for grace to enable us "both to will and to do according to His pleasure;"⁹ and

¹ James i. 17. See Appendix C.

² A pious practice of our godly forefathers, which, if used discreetly, might, in some cases, be adopted by us with much spiritual benefit. See "Life of Nicholas Ferrar." Wordsworth Ecc. Biog. vol. v. p. 365. and note.

³ Isaiah xlix. 2. Psalm xvii. 5, 8; xx. 1; xxxvii. 24. 1 Peter v. 10, Jude 24, 25. ⁴ Phil. i. 9—11; iii. 13, 14. Col. i. 10. 1 Thess. iv. 1.

⁵ Rev. ii. 4, 5; iii. 1—3.

⁶ Ruth ii. 4. 2 Thess. iii. 16. In King Edward's First Book, the Bishop said, "The peace of the Lord abide with you." ⁷ 2 Tim. iv. 22.

⁸ The attendance of one Sponsor for each young person to be confirmed, is required by the [English] Rubrics, not only as a witness of the performance of the Baptismal vow; but also to give solemnity to the occasion, to assist by their prayers, and to remind themselves of the responsibilities they have incurred.

⁹ Phil. ii. 13

our prayers for the confirmed, that they may truly receive those inward tokens of God's "favour and gracious goodness," of which the laying on of hands was an outward sign. How tenderly affectionate is the language of this prayer. "Let thy fatherly hand ever be over them;¹ let thy Holy Spirit ever be with them;² and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life,"³ &c. To this was added, at the Restoration, another Collect, taken from the end of the Communion Service; which is a prayer that God would "direct,⁴ sanctify,⁵ and govern⁶ both our hearts and bodies in the ways of his laws, and the works of his commandments; that through his most mighty protection, we may be *preserved* in *body* and soul." The Bishop having pronounced the concluding blessing, the service closes; but usually not without a word of exhortation to the newly confirmed.

We should shrink from intruding upon the Preacher's office, but we would accompany our young friends to their homes, and just drop a few words of kind admonition into the willing ear.

'Dear young people,' we would say, 'consider well the importance of the solemn scene in which you have just taken a part. We would address to you the words which Moses, the Lord's servant spake to Israel, describing the nature of that Covenant which was ratified between God and his people. "This day the Lord thy God hath commanded thee to do these statutes and judgments, thou shalt therefore keep and do them *with all thine heart, and with all thy soul*. Thou hast *avouched the Lord this day to be thy God*, and to walk in his ways, and to keep his statutes,

¹ Psalm ciii. 13. Zech. xiii. 7. Mal. iii. 17. John x. 28, 29.

² Luke xi. 9—13.

³ Psalm xxv. 5; lxxiii. 24; exxxix. 24. Eph. iii. 14—19. This Prayer is found in the Pontifical of Egbert, Archbishop of York, in the 8th century. Palmer.

⁴ Jer. x. 23. Psalm cxix. 5. 2 Thess. iii. 5.

⁵ 1 Thess. v. 23.

⁶ Micah vii. 14. Marg. "rule."

and his judgments, and to hearken to his voice: And the Lord hath avouched thee this day *to be his peculiar people*, as he hath promised thee, and that thou shouldst keep all his commandments; that thou mayest be a *holy people* unto the Lord thy God.”¹

‘And have you entered into such a solemn engagement with an intention carelessly to neglect it or deliberately to break it? Can you go away from your Confirmation, to the scenes of worldly gaiety, and sinful pleasure? Can you mix, as others do, with the thoughtless and profane, while the “vows”² of your God are fresh upon your lips? God forbid! But if you can be so hardened in sin, and blinded by Satan, know that the “Bishop’s blessing,”³ which some superstitiously trust to, will do nothing else but increase your condemnation. But, supposing you are in earnest about your soul’s salvation, we would address to you words of caution and encouragement. Do not think that you have done more than entered upon the Christian course. You have made a beginning. This is well—go forward; not in your own strength, but in the power of all-sufficient grace. You are enlisted among the soldiers of Christ,—“exercise yourselves” daily “unto godliness.”⁴ Be diligent in the use of all the appointed means of grace. Frequent the Lord’s Table.⁵ Be “instant in prayer.”⁶ “Watch daily at Wisdom’s gates, and wait at the posts of her doors.”⁷ Nail your ears to that door-post,⁸ and give yourselves up entirely to God.

‘Again, take heed that you do not “leave your first love.”⁹ Advance continually Zionward. Live up to your

¹ Deut. xxvi. 16—19.

² Psalms lvi. 12.

³ “It is too visible, that of those multitudes that crowd to it, the far greater part come *merely as if they were to receive the Bishop’s blessing*, without any sense of the vow made by them, and of their renewing their baptismal engagement in it.” Bishop Burnet, Past. Care, c. 8.

⁴ 1 Tim. iv. 7.

⁵ On the importance of an early participation in the Sacrament of the Lord’s Supper. See Philip Henry’s Life. Wordsworth’s Ecc. Biog. vol. vi. p. 212, 213.

⁶ Rom. xii. 12.

⁷ Prov. viii. 34.

⁸ Exod. xxi. 6.

⁹ Rev. ii. 4.

privileges, and the Lord's gracious promises made to you in Christ. Remember that it is written—"To him that *overcometh*, will I grant to sit with me on my throne."¹ You are soldiers of the cross—"by *this* you shall conquer."² Be "no more children,"³ but "do ye stand fast in the faith, quit you like *men*, be strong."⁴ "Finally, *be strong in the Lord*, and in the *power of his might*. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."⁵ Weak as you are in yourselves, while you "wait upon the Lord, you shall renew your strength."⁶ "The eternal God is your refuge,⁷ and underneath are the everlasting arms." The Father's unchangeable love,⁸ the Redeemer's inexhaustible counsel,⁹ and the Holy Spirit's infinite power and virtue,¹⁰ being all engaged to perfect your salvation. "He," the Triune Jehovah, "shall thrust out the enemy," the threefold enemy, "from before you; and shall say, *Destroy them*."¹¹ His word is power—"who shall also *confirm* you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." For "God is faithful;" and His faithfulness is now engaged in your behalf, "by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord."¹²

¹ Rev. iii. 21.

² τούτω νικά. Euseb. vit. Constant. i. 28.

³ Eph. iv. 14.

⁴ 1 Cor. xvi. 13.

⁵ Eph. vi. 10—18.

⁶ Isaiah xl. 31.

⁷ מְנוּחָה "*dwelling place*." "God is their home, rest, and felicity." Scott. Com. Psalm xc. 1.

⁸ Jer. xxxi. 3. Mal. iii. 6. Rom. xi. 28, 29.

⁹ Isaiah ix. 6. Col. ii. 3.

¹⁰ Eph. iii. 16, 20. Col. i. 29.

¹¹ Deut. xxxiii. 27.

¹² 1 Cor. i. 8, 9. See Appendix D.

APPENDIX.

A. [PAGE 250.]

THE argument of Wheatly (p. 398—403) respecting the Divine Institution of Confirmation, (referring it to Christ himself,) and its indispensable necessity to convey the gift of the Holy Ghost after Baptism, appears to the writer of this treatise, to be as dangerous in its tendency, as it is weak and inconclusive in its reasoning. If any thing is proved by it, it is the Popish doctrine of the sacramental character of this rite, conformably to the clear and forcible statement of Dean Nowell on this subject. "This invention of theirs they would needs have to be a sacrament, and accounted it all but equal to Baptism; yea some of them professed it also before Baptism. By all means they would that this their Confirmation should be as it were a certain *supplement* of Baptism, that it should be thereby finished and brought to perfection, as though Baptism else were *imperfect*; and as though children who in Baptism had already put on Christ, with his benefits, without it were but *half Christians*: than which no greater injury could be done against the Divine Sacrament, and against God himself, and Christ our Saviour, the author of the Holy Sacrament of Baptism." *Catechism* § xxii. translated from the Latin.

How different is this truly Protestant plain speaking from the flimsy apologies of some modern theologians. The writer feels constrained to bear his testimony against the unsoundness of the above-mentioned respectable author, from having repeatedly noticed his leanings towards the superstitions of a semi-Popish school, a tendency which, at the present day, is peculiarly dangerous. A very different, and much sounder view is taken by Archbishop Secker, (See Lect. xxxiv. on Catechism, p. 287. Sermon on Confirmation; and Charges, p. 53;) and by Bp. Burnet on Art. xxv. p. 397, 398.

B. [PAGE 252.]

“The ancient Church of the Waldenses retained the substance of it as an Apostolical institution. The most eminent lights of the Reformed Churches, (Peter Martyr, Rivet, Peter des Moulin, &c.) give it the weight of their authority.—The Bohemian (Harm. of Confess. p. 306) and all the Lutheran Churches allow the ordinance. ‘Within these few years (1741,)’ as Abp. Secker has observed, ‘the Church of Geneva hath restored it in the best manner their form of Church government will admit, and added an office for it to their Liturgy.’” *Christian Ministry*, by Rev. C. Bridges. p. 525.

The “Confession of Saxony” contains the following (Art. 19:)—“In the ceremony of Confirmation there was a trial of doctrine, wherein every one did rehearse the form of doctrine, and did openly profess that they did dislike the madness of the Heathen, and of Heretics, and that they would be and remain members of the true Church, and never forsake that true opinion which they did then profess. This custom was profitable to instruct men, and to keep them in the true knowledge of God. And in our Churches, the like things be done in catechising the younger sort,” &c. *Harmony of Confessions*, p. 311.

The following interesting testimony is extracted from Calvin’s Institutes:—

“It was the custom in times past, to present the children of Christians (who had been baptized in their infancy) to the Bishop; that they might fulfil that duty, which was required of those who, being grown up, offered themselves to be baptized. For they sate among the Catechumens, until having been well instructed in the mysteries of the faith, they could make a public confession of faith before the Bishop and the people. Then they were examined according to the form of the Catechism. And that this action (in itself worthy of all honour) might have more reverence and dignity, imposition of hands was used; and the child, having been publicly approved, was dismissed with a solemn benediction. Which ceremony I commend, and could wish it were restored.’

“When a child is ten years old, let him offer himself to the Church to make confession of his faith. Let him be examined concerning every point, let him make answer to every point; if he be ignorant in any let him be taught.” *Instit.* l. iv. c. xix. 4. 13.

C. [PAGE 246.]

In the First Prayer-Book of Edward VI. the ceremonial, at this point of the service, was very different from what we find it in the

next edition, when it was reduced to its present simple form. In that First Edition the service proceeded as follows:—

“*Minister.* Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy Holy Ghost, mercifully unto everlasting life. Amen.

Then the Bishop shall cross them in the forehead, and lay his hand upon their heads, saying,

“*N.* I sign thee with the sign of the cross, and lay my hand upon thee : In the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

Wheatly informs us that the Church of Rome gives the person confirmed a *blow on the cheek* instead of *laying on of hands*.

D. [PAGE 259.]

The following Prayers, taken from Edward VIth's Primer, seem peculiarly appropriate for the newly-confirmed Christian:—

For Conversion. Jer. xxxi.

O Lord, thou hast corrected me, and thy chastening have I received as a heifer unaccustomed to the yoke. Convert thou me, and I shall be converted : for thou art my Lord God. Yea, as soon as thou turnest me, I shall reform myself : and when I understand I shall smite upon my thigh, for verily I have committed shameful things : oh let my youth bear his reproof and confusion. Amen.

For Faith.

Forasmuch as nothing pleaseth thee, that is done without Faith, though it appear before the blind world never so beautiful and commendable, but is counted in thy sight sinful and damnable, yea, sin itself and damnation ; I most humbly desire of thee, O Father, for Christ's sake, to breathe into my heart by thy Holy Spirit this most precious and peculiar gift of Faith, which worketh by Love ; whereby also we are justified, and received into thy favour : that I truly believing in thee, and fully persuaded of the truth of thy holy word, may be made thy son and inheritor of everlasting glory, through Jesus Christ our Lord. Amen.

For strength against our spiritual enemies, the devil, the world, and the flesh.

O Lord God, the devil goeth about like a roaring lion, seeking whom he may devour ; the flesh lusteth against the spirit ; the

world persuadeth unto vanities, that we may forget thee our Lord God, and so for ever be damned. Thus are we miserably on every side beset and beseiged of cruel and restless enemies, and ready at every moment to perish, if we be not defended with thy godly power against their fury. I therefore, poor and wretched sinner, despairing of my own strength, which indeed is nothing, most heartily pray thee to endue me with strength from above, that I may be able through thy help, with strong faith to resist Satan, with fervent prayer to mortify the raging lusts of the flesh, with continual meditation of thy holy law to avoid the foolish vanities and transitory pleasures of this wicked world; that I, through thy grace, being set at liberty from the power of these my mortal enemies, may live and serve thee here in true holiness and righteousness all the days of my life. Amen.

For the glory of heaven.

The joys, O Lord, which thou hast prepared for them that love thee, no eye hath seen, no ear hath heard, neither is any heart able to think. But as the joys are great and unspeakable, so are there few that do enjoy them: for strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Notwithstanding, O heavenly Father, thou hast a little flock to whom it is thy pleasure to give the glorious kingdom of heaven. There is a certain number of sheep that hear thy voice, whom no man is able to pluck out of thy hand, which shall never perish, to whom also thou shalt give eternal life. Make me, therefore, O Lord, of that number, whom thou from everlasting hast predestinated to be saved, whose names also are written in the book of life. Pluck me out of the company of the filthy goats, which shall stand on thy left hand and be damned, and place me among those thy sheep, which shall stand on thy right hand and be saved. Grant me this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

CHAPTER X.

MATRIMONY.

THE holy state of Matrimony, instituted of God in Paradise, for the good of his unfallen creature, man, has ever been solemnized with sacred rites and ceremonies by all nations who have retained any vestige of religious and moral cultivation.¹ The Christian Church, from an early age, was careful to add the solemn sanctions of Religion to an institution which embraces the most important interests of human life; forming the great bond of social union, and the foundation of our strongest domestic ties.² For this purpose she required that the sacred knot should be tied by one of her accredited ministers, and the marriage solemnized publicly; due notice having been given beforehand of the intention of the parties, in order to prevent any improper connexion, or clandestine design.³

In order to solemnize the minds of the parties, the Church requires her minister to begin the marriage service by reminding them that they are in the presence of God,⁴

¹ "The bond of wedlock hath been always more or less esteemed of as a thing religious and sacred. The title which the very heathens themselves do thereunto oftentimes give is *holy*. (*τους ιερους γαμους*. Dionys. Ant. l. ii. c. 25.) Hooker's Ecc. Pol. v. 73. (3.)

² Ignatius, the contemporary of St. John, thus writes, in an Epistle to Polycarp: "It becomes both men and women when they marry, to make the union *with the will and direction* (*μετα γνωμης*) of the Bishop, that the marriage may be according to God." Tertullian, a century later, expressly mentions the marriage "*benediction*." (Ad Uxor. l. ii. c. i.) See Bingham's Antiq. b. xxxii. c. iv. s. i.

³ Tertullian informs us that "secret marriages, that is, such as were not publicly professed before the church, were (in his time) in danger of being condemned as fornication and adultery." De Pudicit. c. 4.

⁴ Prov. xv. 3. Acts x. 33.

who instituted this estate of Matrimony,¹ and made it honourable;²—not only, in its own nature,—but as an emblem of the “mystical union betwixt Christ and his Church.”³ This “holy estate Christ adorned and beautified,” by being present at a marriage-feast in Cana, where he wrought his first miracle.”⁴ Matrimony, then, being so solemn an engagement, and such an important step in life, should never be undertaken by any person, “lightly, or wantonly,” but with becoming reverence for God’s institution, and due consideration of the causes for which it was ordained.⁵

The minister then charges those present to state any just objections to the marriage, which they may know of;—and adds a solemn injunction to the parties themselves, to the same purpose: assuring them, that, (though they may deceive man,) if their union is contrary to God’s word, they are “not joined together by God;” but, in his sight, will be living in adultery and perpetual sin.⁶

The mutual consent of the parties is then asked,⁷ which constituted the substance of the ancient espousals, made previously to marriage.⁸ And, to render the stipulation more distinct, the minister enumerates the duties contained in the marriage contract, which are the same on both sides, except that “*to obey, and serve*” belong to the wife alone.⁹

How solemn is the ratification contained in those little words—“I will!” How important their bearing upon the

¹ Gen. ii. 18, 21—24.

² Heb. xiii. 4.

³ Eph. v. 22—33.

⁴ John ii. 1—11.

⁵ Comp. Gen. vi. 1—5. Psal. xxxii. 9. Jude 10, with Gen. xxiv.

⁶ Ezra x. 2—12. Matt. v. 32; xix. 3—9. Mark vi. 17, 18.

⁷ Comp. Gen. xxiv. 58

⁸ Comp. Matt. i. 18. See Wheatly, and Bingham’s Ant. b. xxii. c. iii.

⁹ The following are the duties contained in the Matrimonial covenant.

1. On the husband’s side—to “live together.” Gen. ii. 24. Ecc. ix. 9. “Love,” Eph. v. 25, 28. “Comfort,” Eph. v. 29. “Honour,” 1 Pet. iii. 7. “Keep her,” &c. 1 Cor. vii. 3. Eph. v. 29. “Forsake all other, &c.” Mal. ii. 15, 16. Prov. v. 15—20. 1 Cor. vii. 10, 11.—2. On the wife’s—in addition to the preceding, (omitting to “Comfort,”) to “Obey,” Eph. v. 22—24. Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1—5. “Serve” and “Honour.” Eph. v. 23. 1 Pet. iii. 6.

future peace or disquietude of the parties thus mutually contracting; according as they are uttered, with due deliberation and hearty consent, or with hasty rashness, or hollow insincerity!

The Minister then asks, "Who gives the woman to be married?"—an ancient custom, not without meaning; ¹—and having received her "at her father's or friend's hands," he places her right hand in that of her future husband.² Observe, how the Minister, as God's representative, transacts every step in this solemn contract; in order that the married couple may henceforth look upon each other as given by and received from God himself.³ The parties espoused now "plight their troth," *i. e. pledge their faith* to each other, in a form brief and simple, yet full and explicit; and so plain, that it cannot be mistaken. "I take thee —— to have and to hold, from this day forward, for better for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, &c."

The covenant thus mutually ratified, is visibly sealed "by giving and receiving a ring,"⁴ placed by the man on the woman's left hand, repeating these words. "With this ring I thee wed, and with all my worldly goods I thee endow, &c." He hereby promises to regard her as his lawful wife, to pay her all due respect as the mistress of his family, and to give her a full share of his property; and he calls the Holy Trinity to witness his solemn engagement.

The Minister then proceeds to "bless them in the name of the Lord;"⁵ the sacred seal which, from the first ages

¹ Gen. xxix. 19; xxxiv. 16. 1 Cor. vii. 38. See Hooker, Ecc. Pol. v. 73. (5.)

² 2 Kings x. 15. See Tobit vii. 13.

³ Compare Gen. ii. 22.

⁴ In the first Prayer-book of Edw: VI: the Rubric directed that the man should "give unto the woman a ring, and *other tokens of spousage, as gold or silver,* (a remains of the ancient *coemption*, or purchasing of a wife,) adding after, the words "I wed," "*This gold and silver I thee give.*" The ring itself is supposed to be a relic of the same ancient, and barbarous custom. But it is much more instructive in its signification, may be traced back to the earliest ages of Christianity, and has been worthily retained as an innocent and expressive memorial. See Appendix (A.)

⁵ Psalm cxxix. 8.

of the Church, has ever been affixed to the marriage-covenant.¹ How interesting is the scene, when two young persons, whose hearts have been given to the Lord before they were given to each other,²—having pledged their mutual vows for life before God and his Church, kneel together at his sacred Table to receive his paternal benediction! While faith regards the bright circle of gold on the bridal finger, as a pledge of a higher and holier union, that can never be dissolved!³—Such a marriage is “*in the Lord*.”⁴ Angels look down and rejoice over them; the Church looks up and thanks God for them!

How beautiful and appropriate is the language of the Benedictory Prayer!—“O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, &c.”⁵ We plead for them, “that, as Isaac and Rebekah lived faithfully together,⁶ so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to God’s laws,” &c.⁷

The Priest then joins their right hands together, saying those words of our blessed Lord; “Those whom God hath joined together, let no man put asunder.”⁸ He then proclaims them to be “Man and Wife together, in the name of the Father, &c.” Finally, he pronounces a solemn blessing, “God the Father, God the Son, God the Holy Ghost, bless,

¹ See Bingham Ant. xxii. iv. 1, who quotes Tertullian ad Uxor. ii. 1. Ambrose Ep. 70. Conc. Carth. 4. Can. 13. Chrys. Hom. 48. &c.

² 2 Cor. viii. 5.

³ “Felices ter et amplius,
Quos irrupta tenet copula: nec malis
Divulsus querimoniis.
Supremâ citius solvet amor die.”

Hor. Carm. i. xiii. 17.

⁴ 1 Cor. vii. 39.

⁵ See Isa. xlv. 12. Psal. xxxvi. 6. Job vii. 20. 1 Pet. v. 10. 1 John v. 20. Heb. v. 9.

⁶ In the first Prayer-book was added in a parenthesis (“after bracelets and jewels of gold given of the one to the other for tokens of their matrimony;”) alluding, probably, to the “tokens of spousage, gold or silver, before presented to the bride by her husband.

⁷ Luke i. 5, 6. 2 Cor. xiii. 11.

⁸ Matt. xxi. 6.

preserve, and keep you.¹ The Lord mercifully with his favour look upon you, and so fill you with all spiritual grace,² that ye may so live together in this life, that in the world to come ye may have life everlasting.”³

¹ Numb. vi. 24—26. 1 Sam. ii. 20.

² Eph. i. 3.

³ 1 Pet. iii. 7. In the first Prayer-Book, the benediction was as follows. “God the father bless + you. God the Son keep you: God the Holy Ghost lighten your understanding: The Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction, and grace, that you may have remission of your sins in this life, and in the world to come life everlasting.”

APPENDIX A. [PAGE 264.]

THE custom of *giving a ring*, in the rites of espousal, was derived from the Romans, (Juv. vi. 27;)¹ it was placed on the fourth finger of the left hand, because it was anciently believed a particular *nerve*, or vein, reached from thence to the heart.² To this Tertullian alludes, when he says, “No woman was permitted to wear gold (*aurum norat*) saving only upon one finger, which her husband had pledged (or, engaged to himself,) with the ring of espousals (*oppignerasset annulo pronubo.*)” Apol. c. 6. Clemens Alexandrinus expressly mentions the use of the ring in espousals among Christians. He says, the “golden ring is given them (Christian wives) not as an ornament, but as a *seal*, to signify the woman’s duty in preserving the goods of her husband, because the *care* of the house belongs to her.” (Pæd. iii. xi. 57.) Here it may be remarked, that rings were used by the ancient Hebrews, and other orientals, as *seals*, and were given, as signs of confidence, tokens of constant and lasting friendship, and pledges of endearment. (See Gen. xli. 42. Esth. iii. 10, viii. 2, 8. Luke xv. 22.) See also Hooker, Ecc. Pol. v. 73. (6.) Bingham, Ant. xxii. iii. 5.

¹ “Digito pignus fortasse dedisti.”

² Plin. Hist. Nat. l. 3. c. 1. Macrobi. l. 7. c. 13. The absurdity of the reason is no sufficient ground for quarrelling with an ancient custom, or exchanging one finger for another.

CHAPTER XI.

VISITATION OF THE SICK.

SICKNESS has been a messenger of mercy to many ;—" a time to sow," as well as " a time to reap," spiritual things ; —a " blessing in disguise," revealing a Father's love from beneath the darkling cloud, and amid the driving storm. Thus has been spiritually fulfilled that precious word of promise, " I will bring health and cure, and I will cure them, and will *reveal unto them the abundance of peace and truth.*"¹

How important, then, is it that a time of sickness should be rightly improved. It is often the harvest of a man's life for eternity, which, if allowed to pass away without gathering in the appointed fruit, the soul is irretrievably lost. How few know the meaning of such a dispensation ! To "*open the ears of men, and seal their instruction,* that He may *withdraw man from his purpose, and hide pride from man ;*"² God now calls us aside from the world, to speak with us quietly, and alone ! How important is it, at such a time, to have at one's side a wise and faithful friend, especially if he be a Minister of the Gospel, one able to expound the message of God aright, that we may " hear the rod," and Him " who hath appointed it."³ One instructed, as occasion requires, to wound or to heal, to break or to bind up :—to alarm the careless, or comfort the afflicted spirit ; and thus, by a safe course, to " guide the feet into the way of peace."⁴ Elihu well expresses the value and benefit of

¹ Jer. xxxiii. 6.

² Job. xxxiii. 16, 17, which seem connected with the following, as much as with the preceding verses.

³ Micah vi. 9.

⁴ Luke i. 79.

such a visitor in sickness. "If there be a messenger with him, an interpreter, *one among a thousand*, to shew unto man his (God's) uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. He shall pray unto God, and he will be favourable unto him, and *he shall see his face with joy.*"¹

The Church has, therefore, provided a service for "the Visitation of the Sick," which, (such is the strange interweaving of joy and sorrow in this chequered scene,) comes next to that for the solemnization of Matrimony. Not that any service can meet all the different cases which may arise, the variety and intricacy of which make the visitation of the sick one of the most difficult parts of the Pastoral office. She has only "done what she could,"² and leaves the rest to the care and discretion of the Minister.³

It is our part, thankfully to use, as we may, her scriptural provision, and explain the manner of its application; and we shall endeavour so to unfold those truths which she has set before her sick members for their edification in godliness, that they may enjoy the full benefit of her visits of mercy, in the prayerful study of these forms, even while alone;—and be enabled to take for themselves that spiritual medicine, which is here offered to them for their soul's health.

The duty of visiting the sick does not belong exclusively to Ministers. All Christians, according to their opportunity and ability, should take their part in its performance.⁴ They will find it "better to go to the house of mourning" and sickness, "than to the house of feasting;"⁵—a most pleasant

¹ Job xxxiii 23, 24, 26.

² Mark xiv. 8.

³ The lxvii. Canon orders, that—"When any person is dangerously sick in any parish, the minister or curate, having knowledge thereof, shall resort unto him or her, (if the disease be not known, or probably suspected, to be infectious,) to instruct and comfort them in their distress, according to the order of the Communion-book, if he be no preacher; or *if he be a preacher*," (i. e. or minister licensed to preach,) "*then as he shall think most needful and convenient.*" Nor will the danger of infection, in *every* case, excuse the Pastor's absence, when *duty* calls him to expose himself to it. The path of *duty* is the path of *safety*.

⁴ James i. 27.

⁵ Eccles. vii 2

and profitable exercise, bringing its own reward along with it ;—and assuring the believer of an everlasting recompense.¹ But especially the faithful Pastor does well to embrace these opportunities of getting closer access to the members of his flock, and obtaining an entrance, not only into their houses, but their hearts. Excellent, therefore, in this view, is the advice of the Son of Sirach ; “ Be not slow to visit the sick ; *for that shall make thee to be beloved.*”²

The Rubric prefixed to the service requires, that “ When any person is sick, notice shall be given thereof to the Minister of the Parish ;” which is in accordance with the Apostolic precept, “ Is any sick among you ? let him call for the elders of the church, and let them pray over him.”³ They were directed to send for the minister, even before the physician. And though the exercise of miraculous power can no longer be looked for, and, consequently, the “ anointing with oil in the name of the Lord”⁴ has been properly discontinued ; yet, surely, “ the prayer of faith” has not lost its value and power to bless, except so far as we have disarmed and frustrated it by our own neglect and unfaithfulness.

The Minister, on entering the house of the sick person, is to say, “ Peace be to this house, and to all that dwell in it :” the friendly salutation enjoined by our Lord on his disciples, in their visits of mercy :—implying all kinds of health and happiness, temporal, spiritual, and eternal.⁵ Nor should it be used and regarded as a mere compliment ; but as indicating, on the one side, a spirit of sympathy with the afflicted, becoming the ambassador of peace ;⁶—and, on the other,

¹ Matt. xxv. 34, 36, 40, 43—46.

² Eccclus. vii. 35.

³ James v. 14.

⁴ Ibid. Comp. Mark vi. 13.

⁵ Matt. x. 12. Luke x. 5, answering to the Hebrew שְׁלָמָה Gen. xliii. 23, corresponding with the old English word “ *hail !*” i. e. “ health and happiness be to you.”

⁶ Our approach to the sick should be *in the garb of a friend*. Our spirit, manners, and voice should exhibit manifest sympathy—such as our Master displayed, when he stopped the bier at the gate of Nain, and wept at the tomb of Lazarus. Nothing more successfully engages confidence, than when the official garb shows—“ a brother that is born for adversity ” Prov. xvii. 17. Bridges’ Christian Ministry, 5th Ed. p. 385

to be received with faith and thankfulness, as conveying a real benediction to those who are divinely prepared to welcome it.¹

The service itself begins with a petition from the *Litany*,² “Remember not, Lord, our iniquities, &c.,” which is suited to remind all present, that sickness is, generally, the fruit and punishment of sin; and that we all deserve thus to suffer, not only for our own, but for our fathers’ sins.³ This is followed by the *Lesser Litany*,⁴ and the *Lord’s Prayer*. Next come the Responses, which we have already considered, with the addition of the third pair; “Let the enemy have no advantage, &c.”⁵ This union in supplication, all taking a part with heart and voice, is very refreshing to the sick and infirm Christian, whose languishing body clogs the efforts of his willing mind.⁶

The Minister then offers up a prayer for the sick person, that the Lord would “look down from heaven,⁷ behold, visit, and relieve” his afflicted “servant:” language which does not imply any doubt of God’s omnipresence, or providential care, but only expresses an earnest desire of its special manifestation. “Look upon him,” he proceeds, “with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus, &c.” How full and comprehensive is this short Collect. How rich the blessings we pray for! A sense of the Lord’s gracious presence,—a comfortable persuasion of his favour,—assured confidence in his parental character,—defence against all spiritual and bodily dangers, with which Satan, at such a time, might be allowed to assail the enfeebled sufferer: and, lastly, (which embraces all in one,) perfect peace and con-

¹ Luke x. 6. Comp. Isaiah lvii. 19—21.

² In the first Book of Edward VI., it began with the 143rd Psalm.

³ Gen. iii. 17—19. Job v. 7. Exod. xx. 5. Psalm cvi. 6. Jer. xiv. 20, 21. See p. 85.

⁴ See p. 65, (5.)

⁶ 2 Cor. i. 11.

⁵ Psalm lxxxix. 23. P. B. tr.

⁷ Psalm lxxx. 14. Isaiah lxiii. 15.

scious security, in the hiding-place of Jehovah's covenant love and constant care!¹

In the second Collect, the Minister prays that the affliction may be sanctified to the sick person; "that the sense of his weakness may add strength to his faith, and seriousness to his repentance;"—so that, if the patient be restored to health, "this fatherly correction" may tend to his advance in holiness here; if otherwise, it may terminate in his everlasting happiness hereafter.²

As we observed before that the Church leaves the Minister a general discretionary power respecting the use of the service in cases of sickness; so, particularly, in the topics of exhortation, she gives him the choice of the form she has prepared, "or other like" of his own selection. This is a very wise and important direction: because, it is obvious, that on such an occasion, no precomposed form, however excellent, can be so suited to the purpose, or come home so powerfully to the best feelings of the heart, as the free and unpremeditated address of the faithful and experienced Minister.³

Where, however, a form is desired, the Exhortation of our Church will be found both suitable and scriptural;

¹ Job v. 18, 19. Psalm lxxi. 20, 21. Prov. xiv. 26. Isaiah xxvi. 3. Psalm xxvii. 5; lv. 22. 1 Peter v. 7—10. Phil. iv. 6, 7.

² Job v. 17. Psalm ciii. 13. Prov. iii. 11, 12. Isaiah xl. 29. 2 Cor. xii. 9, 10. James i. 12. In the first Prayer-Book this Collect, after the words "grieved with sickness," was as follows: "Visit him, O Lord, as thou didst visit Peter's wife's mother, and the Captain's servant. And as thou preservedst Thobie and Sara by thy angel from danger; so restore unto this sick person his former health, (if it be thy will) or," &c.

³ "Whatever be its excellence, it partakes of the disadvantage of "not being particular enough for each several occasion."—(Bp. Wilkins' Gift of Prayer, p. 12.) Indeed the service presuming the sick person to be a penitent, is obviously inappropriate to the melancholy multitude of cases of an opposite description—so that, as Bp. Barrington justly observed, "in many cases the funeral service might be used with almost as much propriety as the office for the sick."—(Ch. 1797, p. 31.) Bishop Horsley gives the same judgment on the exclusive use of the service.—Charges, p. 153. Much edifying use may however, be made of it, where suitable.'—Rev. C. Bridges' Christian Ministry, 5th Ed. p. 385.

at least, if *properly understood, and scripturally applied.*

She begins by reminding the sick person, that his sickness is “God’s visitation,”² and that “for whatever cause it is sent;” (whether for a trial of exemplary patience,³ or that faith, being exercised and drawn forth, “may be found unto praise, and honour, and glory, at the appearing of Jesus Christ;”⁴ or as a corrective of something in him offensive to his heavenly Father;⁵)—it is intended for good;⁶ and, if properly improved, by true repentance,⁷ patient endurance,⁸ and simple trust in God’s mercy through Christ;⁹ thankful acknowledgment of his fatherly design,¹⁰ and entire submission to his will;¹¹ it will “turn to his profit, and help him forward in the way to everlasting life.”¹²

Here the Church, as a tender parent, (copying the example of that kind Shepherd, who “gently leads” the feeble ones in his flock;¹³) fearing lest the patient should be exhausted by the fatigue of sustained attention to a long discourse, recommends the Minister to pause, “if the person visited be very sick.”

Otherwise, she proceeds to inculcate the necessity and blessed result of *patience* under affliction; reciting, for this purpose, a beautiful passage from the Epistle to the Hebrews,¹⁴ and exhorting the sufferer to consider the comfort of being “made like unto Christ.”¹⁵ For he went not up to joy,

¹ Jer. vi. 14. Ezek. xiii. 10. ² Tim. ii. 15.

² Deut. xxxii. 39. Job v. 6; xii. 9, 10. Amos iii. 6.

³ James i. 2—4; v. 10.

⁴ 1 Peter i. 6, 7, 9. ² Cor. iv. 17, 18.

⁵ Psalm xxxix. 11; lxxxix. 30—33; cxix. 67, 71. Hab. i. 13.

⁶ Rom. viii. 28. Rev. iii. 19.

⁷ Ecc. vii. 14. Psa. cxix. 59, 60. Hos. vi. 1. Job xxxiv. 31, 32, ² Cor. vii. 10.

⁸ Lev. x. 1—3. Psalm xxxix. 9. Micah vii. 9.

Lam. iii. 39.

⁹ Nahum i. 7. ² Tim. i. 12. 1 Peter iv. 19, v. 7.

¹ John ii. 1, 2.

¹⁰ Psa. xvi. 8; cxix. 75. Rom. v. 3—5; viii. 15—18.

¹¹ Job. i. 20, 21; ii. 10. 1 Sam. iii. 18. ² Sam. xvi. 10. Isa. xxxix. 8.

¹² Heb. xii. 10, 11. James i. 12.

¹³ Isaiah xl. 11. Comp. Gen. xxxiii. 13, 14. Matt. xii. 7, 20. Mark iv. 33; vi. 31. John xvi. 12.

¹⁴ Heb. xii. 6—10.

¹⁵ Phil. i. 29; iii. 10. 1 Heb. xi. 26. 1 Peter ii. 21—24.

but first he suffered pain; he entered not into his glory before he was crucified.”¹

When it is added that “our way to eternal joy is to suffer here with Christ:”² we must not suppose that it is intended that the *mere act of suffering* will be of any avail for this end, except so far as it is “*with Christ*,” endured in his strength, for his sake, and after his example. It is only when by “suffering in the flesh,” as Christ suffered, “we cease from sin,”³ that we can claim this distinguished privilege; that death becomes our life, and dying with Him here, we shall live with him for ever.⁴

Having thus prepared the way by general remarks;—like a physician feeling the pulse of his patient, she proceeds to a closer contact. She reminds the sick man of his Baptismal vows, and of the solemn account he must give at the Day of Judgment: exhorting him to examine himself as to his state “both toward God and man,”⁵ that “judging himself, he may not be condemned” of the Lord “in that fearful judgment.”⁷

This is plain and faithful dealing; and it were to be wished that it were more frequently practised, in the sick-room, as well as in the pulpit. For, as a great authority observes, “there is nothing more fatal to the insensible, than when we flatter them, or only lightly graze the surface of the skin, when they should rather be pierced through.”⁸ There is too much cause to fear that many slumbering souls are sent to the bar of God with a lie in their right hand,” for whose blood their pastors must give an awful account; who have administered to them nothing better than “opiate divinity,”¹⁰

¹ Heb. ii. 10; xii. 1, 2.

² 2 Tim. ii. 11, 12.

³ 1 Peter iv. 1.

⁴ Rom. vi. 8, 9, &c. Col. iii. 3, 4.

⁵ Rom. xiv. 10, 12. 1 Peter i. 17. 2 Cor. v. 11.

⁶ Psalm xxvi. 2. Lam. iii. 40. Hag. i. 5. 1 Cor. xi. 28. 2 Cor. xiii. 5.

⁷ 1 Cor. xi. 31, 32. 2 Tim. i. 18. Rev. vi. 15—17; xxi. 8.

⁸ Calvin on Acts viii. 23. See Cecil's Remains, “On visiting Death-beds.”

⁹ Isaiah xlv. 20.

¹⁰ Winchester—quoted by Bridges in his Christian Ministry, p. 384 Comp. Isaiah xxx. 10.

instead of awakening calls to "flee from the wrath to come."¹

To assist the inquirer in the work of self-examination, the Minister is now directed to question him respecting his faith, "for, if that be wrong, all is wrong."² Nor must we admit the fatal error of supposing that this inquiry is to be confined to an assent to the mere articles of the Creed; which contain, indeed, the formal matter of our faith, but not even the shadow of its reality and vital influence.³ The inquiry into this most fundamental point, should be close and full, the instructions clear and explicit; continued from time to time, as circumstances, and the strength of the patient, will admit;—for we are never to imagine that a single visit will serve the turn, in the case of the ministerial, any more than in that of the medical attendant.

We may observe that the Church has only furnished the heads of examination, and leaves the rest to the prayerful diligence and holy skill of the wise and conscientious Pastor.

"Faith without works" being "dead,"⁴ and worthless, the Minister must inquire into the character of the person's life; whether it has exhibited the marks of true repentance, and charity towards all men; and examine further into the present state of his heart, with respect to the forgiveness of

¹ Matt. iii. 7. Bishop Sparrow observes, that "it were a happy thing to see in the people an answerable diligence in the use of these godly offices; that they would, when they are sick, send for the priest; not verbally only to comfort them, by rehearsing to them *comfortable texts of scripture*, whether they belong to them or not, (which is not to heal the sick, but to tell them that *they have no need of the spiritual physician*, by which means precious souls perish, for whom Christ died :) but to search and examine the state of their souls, to show them their sins," &c.—"Rationale."

² Bp. Sparrow's "Rationale." 2 Cor. xiii. 5.

³ The Creed, however, if rightly used, affords an excellent groundwork for self-examination. As for instance: "Do I believe that Jesus Christ is the *only* Saviour? and that He is *my* Saviour? Do I believe that *my* sins are forgiven for his sake? Have I received the *Holy Ghost*? Am I living in the communion of *saints*?"

⁴ James ii. 17.

injuries, and require restitution for wrongs done to others, to the utmost of his power.¹

The sick man is now to be admonished to “set his house in order,”² by a testamentary disposal of his property, in order to prevent disputes and litigation among the survivors : though, as our Church suggests, this is a matter which should never be deferred to a time of sickness, when it is becoming that subjects still more important should occupy the mind, to the exclusion, as far as may be, of all worldly cares.

In settling our affairs, in the immediate prospect of eternity, it is surely meet that we should “remember the poor;”³ and, as far as our circumstances will admit, make Christ, at least, one of our heirs :⁴ showing our love to our brethren, and interest in his cause, by this last act of charity.⁵

Entering, as we do, our decided protest against the Romish doctrine of satisfaction for sin, and purchasing heaven, as it were, by death-bed bequests, too often as unjust to the living, as they are unprofitable to the dead, we yet think that Christians should be more frequently excited to this duty of promoting the interests of religion, and relieving the sufferings of the distressed, by liberal gifts, not only during their lifetime, but in the last disposal of their property.

Then follows a Collect, which was the original form of reconciliation for a dying penitent, used in the Western Church ever since the fifth century.⁶ “O most merciful

¹ See p. 159, note 5.

² Isaiah xxxviii. 1. 2 Kings xx. 1.

³ Gal. ii. 10. Comp. Matt. xxv. 34—42. Luke xvi. 9—11. Also Dan. iv. 27. Matt. xix. 21. Luke xi. 41; passages, which may easily be abused, as they have been, to superstitious and self-righteous purposes; but which must neither be lost sight of, nor explained away. See Scott's Commentary on the above texts.

⁴ Augustine, rejecting the bequest of an inheritance, which seemed to him injurious to the family of the deceased, who had made the Church his heir, adds; “What I have often advised is this; if a man has one son, let him put Christ in the place of a second; if two, in the place of a third; if ten, in the place of an eleventh; and that I will receive.” And he mentions the inheritance of one Julian, among many others, which he had received, “because he died without children.” Serm. 355.

⁵ Some good advice on “the sick man's will,” is to be found in Bacon's works. Park. So. Ed. “Prayers,” &c. pp. 117—120.

⁶ Contained in the Sacramentary of Gelasius, A. D. 494. Palmer; who

God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more.”¹ To teach the penitent not to rest satisfied with the word of man, he is said still “most earnestly to desire God’s pardon and forgiveness.” Nor does he only ask for mercy, but for grace, to “renew in him whatever has been decayed” by the temptations of Satan, or his own corruption.² We pray also for this “sick member,” that “he may be preserved and continued in the unity of the Church ;”³ that his repentance may be accepted,⁴ his sufferings relieved,⁵ his sins forgiven,⁶ his soul strengthened with the Holy Spirit,⁷ and received, at last, into God’s favour, through the merits of Christ.⁸

Nor must we overlook the confiding spirit of this prayer, addressed to our “most loving Father,”⁹ who “doth not afflict willingly,”¹⁰ but is himself “afflicted in all our afflictions.”¹¹ This is the breathing of the “spirit of adoption ;”¹² such prayers ascend not in vain.

The 130th Psalm is next repeated, which is well calculated to exercise the faith, express the wants, support the patience, and strengthen the confidence of the sick man, in his hour of trial.

In conclusion, the Minister bestows his blessing in a most solemn manner, by offering up three fervent prayers. The first is addressed to the Lord Jesus Christ ; “O Saviour of the world, who by thy cross and precious blood hast re-

observes that nearly all this service is copied from the old English Rituals. “In the Penitential of Ecbert, Abp. of York, in the middle of the eighth century, this prayer, with very little variation, was one of the ancient formularies for clerical absolution.”—Wheatly.

1 Psalm li. 1. Isaiah xxxviii. 17 ; xliii. 25. Jer xxxi. 34 ; l. 20. Micah vii. 19. Heb. viii. 12, &c.

2 Psalm li. 10. Eph. iv. 22, 23.

3 John xvii. 21. 1 Peter i. 5. Jude 24.

4 Psalm li. 17. Isaiah xxxviii. 5 ; lxvi. 2.

5 Ps. xli. 3. Luke xxii. 41, 42.

6 Ps. xxv. 7, 18, 20 ; lxxix. 8.

7 Eph. iii. 16. Col. i. 11. Job xxiii. 6. Psalm cxxxviii. 3.

8 Numb. xxiii. 10. Psalm xvi. 11 ; xxxi. 5. John xiv. 2, 3, &c.

9 Psalm ciii. 13 ; cxlv. 9.

10 Lam. iii. 33.

11 Isaiah lxiii. 9.

12 Rom. viii. 15.

deemed us,"¹ save us and help us, we humbly beseech thee, O Lord." The second, to God the Father; "The Almighty Lord, who is a most strong tower to all them that put their trust in him, &c."² He prays that God's universal and particular providence may be his defence;³ and that he "may know and feel that there is no other name under heaven whereby he may be saved, but the name of Jesus."⁴ The third benediction is addressed to the Holy Trinity, and is, with the exception of the preface, taken from the form used by the High Priest in blessing the children of Israel.⁵

Here the Minister takes leave for the present, to return again, after a short interval, should opportunity be afforded. But, besides the prayers offered up at the bedside, the Church affords an opportunity to all her members of engaging in their behalf, when in sickness, the prayers of the whole congregation.⁶ Above all, it is incumbent upon the sick, (as also upon the healthy,) to pray *for themselves*. No prayers can stand in the stead of our own. We do but mock God, by desiring the intercession of others, while we neglect to seek him ourselves.

And, if mercifully restored to health, let the sick man remember to return thanks to God as publicly, as earnestly, and as perseveringly as he prayed for recovery. Alas! it may too commonly be said with reference to this matter; "Were there not *ten* cleansed, but where are the *nine*?"⁷ Professions of repentance on a sick bed too often leave no salutary influence upon the heart and life. But let such remember that God will not be mocked; for every affliction despised, and for every mercy abused, the sinner must render an awful account.⁸

¹ John iv. 42. Col. i. 20. 1 Peter i. 18, 19.

² Prov. xviii. 10. Nahum i. 7.

³ 1 Chron. xxix. 11, 12. Matt. x. 29, 30.

⁴ Acts iv. 12, "receive *health* and *salvation*," alluding to the ambiguous meaning of the word σωτηρια.

⁵ Numb. vi. 24—26. See Scott's Commentary.

⁶ See Appendix A.

⁷ See p. 71.

⁸ Luke xvii. 17. Psalm cvii. 17—22. See p. 71.

⁹ Prov. i. 24—32.

In addition to the service, which we have been considering, the Church has provided us with several forms of prayer for particular occasions. The first is "for a sick child." And here we may observe, that she does not rest upon the child's solemn dedication to God in Baptism, as if that were sufficient; but specially commends it to the Divine "mercy," imploring him to "visit it with his salvation."¹ And encouraged by the example and success of those parents whose application, in behalf of their sick children, is recorded in Scripture for our instruction;²—she prays the Lord to "deliver him in his good appointed time from his bodily pain, and save his soul for His mercies' sake."³ We further ask, that, "if it be His pleasure," he would "prolong his days on earth," but only, "that he may live to God, and be an instrument of his glory."⁴ "Or else," (how affecting the alternative to a fond parent's heart!) to "receive him into those heavenly habitations, where the souls of them that sleep in Jesus, enjoy perpetual rest and felicity."⁵ Faith triumphs over nature in this glorious prospect, and the Christian father sinks subdued into the arms of sovereign love!

The second is to be used "where there appears small hope of recovery." It is conceived in a tone of earnest, yet submissive pleading with God. We support the languishing, drooping spirit in the arms of our faith and charity, and present it at the footstool of the Throne of Grace;⁶ praying the Lord to "look graciously upon him," (as he did upon many of old, whom a vicarious faith thus recommended to his notice;⁷) "and the more the outward man decayeth," to "strengthen him so much the more continually with his Holy Spirit in the inner man."⁸ We ask for him the grace of "unfeigned repentance, and steadfast faith;⁹ that his sins

¹ Psalm cvi. 4; cxix. 41.

² Mark v. 23—24, 35—42. John iv. 47—53. Comp. Mark vii. 25—30, ix. 17—27.

³ Job vii. 1. Psalm vi. 2, 4.

⁴ Psalm cxvi. 9 cxviii. 17. Lam. iii. 19—22, 26—29. 2 Cor. v. 15. 1 Peter iv. 1, 2.

⁵ John xiv. 2, 3. 2 Cor. v. 1. 1 Thess. iv. 14. Rev. xiv. 13.

⁶ Heb. iv. 16. ⁷ Matt. viii. 5—7. Mark ii. 3—12. See (2) above.

⁸ 2 Cor. iv. 16. Eph. iii. 14, 16.

⁹ Acts xx. 21.

may be done away by God's mercy, and his pardon sealed in heaven, before he go hence and be no more seen."¹ Lastly, we leave the issue in God's hands, but fervently implore that the sick man may be so "prepared for the hour of death, that after his departure hence in peace, and in God's favour, his soul may be received into his everlasting kingdom."²

The last is "for persons troubled in mind, or in conscience." It is a beautiful prayer, full of the tenderness of Him who "will not break the bruised reed, nor quench the smoking flax."³ It is taken, almost word for word, from holy Scripture;⁴ and nothing can be conceived more calculated, by the Divine blessing, to give hope and encouragement to the feeble and oppressed mind than such spiritual pleadings. The case before us is a trying, and, alas, a too common one; but we venture to recommend the frequent and fervent use of this prayer, as a most proper and scriptural remedy.⁵

Utterly repudiating the ancient opinion, that the Lord's Supper is a "Viaticum,"⁶ or needful provision for the soul's last journey;—and cordially approving of the Church's caution against making "of a communion, a private eating:"⁷—we yet admire her moderation in allowing the Sacrament to be administered privately to the sick, in a small company of Christians. For as, on the one hand, the Popish notion, that a mere outward participation of the Eucharist, avails to the pardon of sin, and making our peace

¹ 2 Tim. ii. 19. Psalm xxxix. 15.

² Isaiah lvii. 3. Matt. xxv. 34. 2 Peter i. 10, 11.

³ Isa: xliii. 3. Matt. xii. 20.

⁴ See 2 Cor. i. 3. Isaiah lxiii. 15. Job xiii. 26. Psalm lxxxviii. 3, 7. Rom. xv. 4. Heb. x. 35. Isaiah l. 10, 11. 2 Cor. xii. 9. Psalm ciii. 3; lxxvii. 9; li. 8; lxiv. 1. Numb. vi. 26.

⁵ James v. 13.

⁶ See Bp. Sparrow, Wheatly, and Bingham's Antiq. xv. iv. 9; and xviii. iv. 3.

⁷ Hom. xvii. part 1. See also Rubrics after the Communion Service, and before and after this office, which require that "two at least," besides the minister, should communicate with the sick person, except in cases of contagious disease.

with God,—is a most dangerous delusion,¹ propping up many perishing souls with false confidence to their eternal ruin :—so, on the other, it cannot be doubted that for a few Christian friends to partake, along with the sick person, of the elements of Christ's body and blood, is a most refreshing assurance of communion with Christ and with each other ; “ to him (the sick person) a singular great comfort, and of their part a great token of charity.”²

But, lest any should suppose that the Church held the soul-destroying notion, above alluded to ;—she has carefully guarded her service against such an abuse, in the following manner :—

“ If a man, either by reason of extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christ's Body and Blood, the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he *doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*”³

This is a most important testimony, throwing a flood of light, if light were needed, on that declaration of our Church ;—“ The mean whereby the Body of Christ is received and eaten in the Supper, is *Faith.*”⁴ This precious

¹ See Art. xxix.

² First Rubric affixed to the Service in King Edward VIth's first Prayer Book. The truth, or at least the force of this statement must depend upon its application. Mr. Blunt has well pointed out the danger of an indiscriminate use of this sacrament for the sick and dying.—Rev. H. Blunt's Discourses on Articles, p. 215—218. Too many need to be *alarmed*, rather than *comforted*, and to offer the communion in remembrance of Christ to such, would be, not *charity*, but the utmost *cruelty*!

³ Third Rubric affixed to this Service. See John vi. 35. So in Man. Sarisb. “Tantum crede, et manducasti.” Palmer.

⁴ Art. xxviii.

truth is thus beautifully developed by our Church, in her Homily "concerning the Sacrament." "Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father; but also, that he hath made upon his cross a full and sufficient sacrifice for thee; a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only; and that thou mayest say with the Apostle, that he loved thee, and gave himself for thee. For this is to stick fast to Christ's promise made in his institution; *to make Christ thine own; and to apply his merits unto thyself. Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing Priest, no mass, no means established by man's invention.*"¹

The Church has provided an appropriate Collect, Epistle, and Gospel, for the "Communion of the Sick." The latter are only single texts of Scripture, yet they contain a mass of precious ore, which would well repay the labour of working out. The Epistle teaches us to regard God's chastisements as proofs of his love, yea his *severe* corrections as marks of his peculiar acceptance.² It also warns us against two opposite faults in the misimprovement of afflictions;—despising them, through carelessness or obstinate obduracy, and fainting under them through a defect of faith and patience. To animate us in our resistance of these evils, the Gospel assures the believer, that he is already in possession of "everlasting life,"³ in its clear title, and begun enjoyment; he "shall not come into condemnation," on account of past sin, or remaining infirmity; but is actually

¹ Hom xxvii. p. 1. See also Hom. xxv. p. 2.

² Heb. xii. 5. "Scourgeth," *μαστιγοῖ*. Dr. Owen translates or paraphrases this latter clause, as follows: "Yea, even also he *severely chastiseth*, above the ordinary degree and measure, those sons whom he accepts and delights in, *in a peculiar manner.*" See Rom. v. 3—5; viii. 35—39. 1 Cor. iv. 9—13. 2 Cor. vi. 4—10; xi. 23—28.

³ John v. 24.

“passed from death unto life.” The Rubicon which separates the two territories has been crossed; he is already “in the land of the living.”¹ Death is reduced to a mere shadow,² which is scarcely visible in the surrounding brightness. “The bitterness of death is past,”—the believer has no taste of it;³ and its shaft is pointless; so that he asks triumphantly, “O Death, where is thy sting?”⁴

¹ Psalm xxvii. 13; cxliii. 5.

² Psalm xxiii. 4. John viii. 51.

³ John viii. 52.

⁴ 1 Cor. xv. 55.

APPENDIX.

A. [PAGE 279.]

In the first Liturgy of Edward VI., the *unction of the sick* was *permitted*, rather than *prescribed*, in the following order :

¶ “ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,

As with this visible oil thy body outwardly is anointed : so our heavenly Father, Almighty God, grant of his Infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness : and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him ; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his Divine and unsearchable providence) shall dispose of thee : we, his unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections : who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord : who by his death hath overcome the prince of death, and with the Father, and the Holy Ghost, evermore liveth and reigneth God, world without end. Amen.”

Then followed Psalm xlii.

This practice, founded upon a mistaken view of Jas. v. 14, 15, differed somewhat from the *Sacrament of Extreme Unction* held by the Church of Rome, and condemned by the Church of England, in her xxvth Article. Still it was an objectionable relique of Popery, unsanctioned by the usages of Primitive antiquity ; and was expunged, without regret, at the next review. See Scott's *Commen.* on the above text ; Bp. Burnet on Art. xxv. ; and Wheatly.

CHAPTER XII.

BURIAL OF THE DEAD.

THAT a certain respect is due to the bodies of the dead, seems to be a dictate of nature, which is fully confirmed by the principles of revealed religion, as well as the practice of the people of God, both under the Old and New Dispensations. Thus we read, in the Old Testament, of Abraham burying his wife Sarah,¹ and again of his own burial by his sons Isaac and Ishmael.² Isaac, in like manner, was committed to the grave by *both* his sons, Jacob and Esau;³—those who had so long been separated during his lifetime, uniting to pay their last tribute of respect and affection to the memory of a venerable and beloved parent. Concerning Jacob, we read, that his funeral solemnities were performed with considerable pomp, by the command of his son Joseph.⁴ His body was embalmed, “and the Egyptians mourned for him threescore and ten days.” His remains were then removed to his family burying-place in Canaan, followed by a large train of mourners. Joseph, when dying, gave a charge to the children of Israel to bring up his bones with them out of Egypt, whenever they should return to Canaan;⁵ and it is probable, that the rest of the patriarchs also had their remains removed thither.⁶ In these observances there was, doubtless, a reference to the promised possession of the land of Canaan, of which by faith they claimed the inheritance. But the ancient believer, we are assured, looked

¹ Gen. xxiii. 2, 19.

² Gen. xxv. 9.

³ Gen. xxxv. 29

⁴ Gen. l. 2—13.

⁵ Gen. l. 24—26. Josh xxiv. 32. Heb. xi. 22

⁶ Acts vii. 15, 16.

forward herein to a better inheritance in the "heavenly country," of which the earthly Canaan was an expressive type.¹

Neither is the case altered, in this respect, under the New Testament Dispensation; nor is the care paid to the remains of the Christian believer without signification. The very bodies of the saints are deserving of respect, as having been the "temples of the Holy Ghost,"² "the instruments of righteousness,"³ "the members of Christ,"⁴ and heirs, with him, of the hope of Immortality; to be "fashioned like to his glorious body,"⁵ at the Day of Resurrection. Not to dwell upon the honourable notice taken of those, who so carefully performed the funeral rites to the dead Body of our Blessed Lord;⁶—we read in the New Testament, that when Stephen "fell asleep"⁷ under the stones of his murderous assailants, "the body of the holy martyr, in which Christ had gained a noble triumph for the glory of his Gospel, was not left cast out, and exposed to the wild beasts;"⁸ but "devout men carried him to his burial, and made great lamentation over him." By which action they declared, not only that they were ready to share with the martyr, in the reproach and danger of the cause for which he suffered—but also their belief of the Resurrection of the Body.

The same regard to the dead animated the first Chris-

¹ Heb. xi. 13—16.

² 1 Cor. vi. 19.

³ Rom. vi. 13, 19.

⁴ 1 Cor. vi. 15.

⁵ Phil. iii. 21. 1 Cor. xv. 35—54, also Rom. viii. 11. 1 Cor. vi. 14. 2 Cor. iv. 14.

⁶ Matt. xxvi. 12, 13; xxvii. 57—61. Luke xxiii. 55, 56; xxiv. 1. John xix. 39, 40.

⁷ Acts vii 60, κοιμηθη. Hence the name κοιμητηριον—*cemetery*, or *place of repose*—given to a burying-ground. This, it must be observed, is the sleep of the *body*, not the *soul*.

⁸ Calvin on Acts viii. 2, who adds, in the same place, "The rite of burying has respect to the hope of the resurrection, and it was ordained by God to this end from the beginning of the world. Wherefore, this was always accounted cruel barbarism to suffer bodies to lie unburied willingly. Profane men did not know why they accounted the rite of burial so holy; but we are not ignorant of the end, namely, that the survivors may know, that *the bodies are committed to the earth to keep in custody, till they are raised up again from thence.*" Comp. Aug. de Civ. Dei. l. i. c. xiii.

tians in the next following ages ;—and while they reprov'd the ostentatious display of funeral pomp, after the manner of the Heathen ;¹ and discouraged the putting on of mourning attire by those who “sorrow not as others which have no hope ;”²—they were very careful to bury their dead, even at the hazard of their lives ;³ and paid a degree of honour to the relics of the martyrs, which soon became excessive ; and was in time the fruitful parent of many superstitions.⁴ There was, however, in the thing itself, something commendable even in the eyes of their enemies ; and on this account the Christians were recommended for imitation, by the crafty Apostate Julian, to the Heathen priesthood.⁵ Indeed, that such care of the dead is proper and becoming, does not admit of a question. Respecting the particular rites and ceremonies to be used on the occasion, there is room for much difference of opinion. Some Christian communities, avoiding the errors of Popery, have gone into the opposite extreme of “dumb funerals,” “in the manner of which,” as Hooker observes, “what one thing is there whereby the world may perceive we are Christian men ?”⁶

Our Church has wisely adopted a middle course ; and remembering that, in this matter, regard is to be had “to the comfort of the living, rather than any assistance” that

¹ See Bingham's *Antiq.* xxiii. iii. 9, 18, 22.

² *Thess.* iv. 13. See Bingham, *xxiii.* iii. 21, and Cyprian there quoted. See also Appendix A.

³ See Bingham's *Antiq.* xxiii. iii. 1, who refers to the well known account of the martyrs of Lyons, given by Eusebius, l. v. c. 1. See Milner's *History of the Church of Christ*, Vol. i. p. 387.

⁴ Taylor's *Ancient Christianity*, Vol. ii. p. 237, &c.

⁵ See Wheatly.

⁶ *Ecc. Pol.* v. lxxv. (4.) In the same chapter he has these pertinent remarks. “The greatest thing of all other about this duty of Christian burial is an outward testification of the hope which we have touching the resurrection of the dead. For which purpose let any man of reasonable judgment examine, whether it be more convenient for a company of men, as it were in a dumb show to bring a corpse to the place of burial, there to leave it covered with earth, and so end, or else to have the exequies devoutly performed with solemn recital of such lectures, psalms, and prayers, as are purposely framed for the stirring up of men's minds unto a careful consideration of their estate both here and hereafter.”

can be afforded “to the dead;”¹ has rejected all the superstitious appendages of Popish masses, and prayers for the departed; and provided, a simple, Scriptural service, which, if duly used,—along with such improvement of the solemn occasion, by public and private exhortations, as circumstances will admit of;²—cannot fail, by God’s blessing, to produce a beneficial effect.

“At the entrance of the church-yard,” the Minister, and his attendants, “meet the corpse, and going before it, either into the Church, or towards the grave,”³ (in cases where it is judged inexpedient to take the body into the Church;) the Minister repeats these solemn words: “I am the Resurrection and the life, &c.”⁴ It is as if we heard our Saviour himself addressing the weeping mourners; and reanimating their faith, as he did that of the sisters of Lazarus, lest they should be “swallowed up with overmuch sorrow.”⁵ “I am the *Resurrection* and the *Life*.” The author, preserver, and restorer of all natural life; and the giver of life eternal. By faith I am made both of these to you. “He that believeth in me, though he were dead,” in the body, “yet shall he live,” in the spirit, by union with “the quickening Spirit of the Second Adam;”⁶ and his body shall be raised from the grave when I shall call for it; as a part of my own risen and glorified Body. Look not, then, at the formidable appearances of death;—behold in me the embodied “Resurrection,” and substantial “Life!” By believing in me, they are yours! Neither look now for miracles, but believe my word. “Thy brother shall

1 “Omnia ista, curatio funeris, conditio sepulturæ, pompa exsequiarum, magis sunt vivorum solatia, quam subsidia mortuorum.” Aug. Civ. Dei. l. i. cap. xii.

2 See Hooker’s remarks on “Funeral Sermons,” Ecc. Pol. v. 75 (3.)

3 Bingham’s Antiq. xxiii. iii. 8. “What mean our hymns,” says Chrysostom, “do we not glorify God, and give him thanks, that he hath crowned him that is departed?” &c. Hom. iv. in Heb. See 1 Thess. iv. 14. Rev. iv. 4, 10.

4 John xi. 25, 26. Instead of the words “shall *never* die,” the old Versions had, “shall not die *for ever*,” a literal translation of the original *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*.

5 2 Cor. ii. 7

6 1 Cor. xv. 45.

rise again.”¹ Surely to the true disciple, these words are full of comfort! With the Psalmist, he can testify—“This is my comfort in my affliction, for thy word hath quickened me!”²

The noble expression of the faith of the ancient Patriarch Job, is next rehearsed for our encouragement and example. “*I know* that my Redeemer liveth, &c.”³ Surely we may re-echo the sublime sentiment, in the language of the Apostle of the Gentiles; “*We know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”⁴ Our *kinsman*-Redeemer,⁵ is “He that liveth, and was dead; and is alive for evermore; and hath the keys of hell and of death.”⁶ “Behold! he cometh with clouds, and every eye shall see Him;”⁷—“them also which sleep in Jesus, will God bring with him.”⁸

The third Sentence, taken partly from Job, and partly from St. Paul,⁹ teaches us quiet resignation to the will of God; and not only patience, but thankfulness, under this afflictive dispensation. “We brought nothing into this world, and it is certain we can carry nothing out.” Our friends are not our own. He gave them to us, who now is taking one of them away. Let us bless Him for the use we had of his gift, though but for a season; and for the better use to which He has now appropriated it, as “a vessel of honour.”¹⁰ Let us rather rejoice, than mourn, at his exalta-

¹ John xi. 23.

² Psalm cxix. 50.

³ Job xix. 25—27. The old Translation, used in the Prayer-Books of King Edward VI, and till the last Review, was very emphatic. “I know that my Redeemer liveth; and that *I shall rise* out of the earth in the last day, and shall be *covered again with my skin*, and shall see God in my flesh; yea, and I myself shall behold him, not with other, but with these eyes.”

⁴ 2 Cor. v. 1. Comp. 2 Tim. i. 12.

⁵ קִנְיָ “The nearest of kin, to whom the redemption of alienated possessions, and the avenging of blood, belonged by the Jewish law.”—Gibbs’ Ges. Lex. ⁶ Rev. i. 18. ⁷ Rev. i. 7. ⁸ 1 Thess. iv. 14.

⁹ 1 Tim. vi. 7. Job. i. 21. In the earlier editions, the latter part of this sentence was read as follows: “The Lord giveth, and the Lord taketh away. *Even as it pleaseth the Lord, so cometh things to pass:* blessed, &c.”

¹⁰ 2 Tim. ii. 21.

tion to a higher state of existence ; and think of the satisfaction with which the Lord welcomes home again one of those concerning whom he prayed, “ Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory.”¹

In the same spirit, the Church has generally used Psalmody as a part of her Burial Services.² On this occasion, therefore, we read portions of the xxxixth and xth Psalms. The former contains a remarkable example of self-control, in the person of the afflicted Psalmist ;³ and teaches us how to bridle our passions, under such inward commotions, into a patient submission to the will of God :—namely, by meditation on the shortness of life,⁴ and justice of God’s awful judgments ;⁵ and by prayer.⁶

The latter is ascribed to Moses, when, in the wilderness, he beheld the awful waste of human life by the judgments of the Almighty.⁷ It sets before us very strikingly the believer’s confidence in God ;⁸ the eternity of whose existence is finely contrasted with the short span of human life :⁹—shows us how the results of his wrath are misery and death ;¹⁰—and concludes with a prayer that we may learn to improve these considerations ; and take such a wise estimate of the value of our time, as to make a right use of every *day* :¹¹—so that we may live long in a little time ;—and by the redemption¹² of a few years of vanity and sorrow, prepare the way, by Divine grace and mercy, for an eternity of blessedness.¹³

The Psalms are followed by that sublime Lesson on the Resurrection, contained in the xvth chapter of the First

¹ John xvii. 24.

² Bingham’s Antiq. xxii. iii. 11. In the first Prayer-Book of King Edward VI., instead of these Psalms, the cxvith, cxxxixth, and cxlvith were used. At the next Review, these were omitted, and the present Psalms were not inserted till the Restoration.

³ Psalm xxxix. 1—3.

⁴ Verses 4—7.

⁵ Verses 9—11.

⁶ Verses 12, 13.

⁷ Psalm xc. Title.

⁸ Verses 1, 2.

⁹ Verses 2—6.

¹⁰ Verses 7—11.

¹¹ Psalm xc. 12. “ O teach us ”—seems to be an error of the press for “ So teach,” &c.

¹² Eph. v. 16.

¹³ Verses 13—17.

Epistle to the Corinthians; than which nothing more solemn, impressive, and suitable to the occasion, can possibly be conceived. The Apostle traces the Resurrection of the Saints to that of Christ, as inseparably connected with it;¹—answers objections against the general doctrine;²—enlarges upon the glorious change which shall take place in the risen body;³—then, warming in his heavenly theme, challenges and triumphs over death and the grave;⁴—and concludes with an animated exhortation to steady perseverance in “the work of the Lord.”⁵

When the funeral procession is come to the grave, and while the coffin is preparing to be lowered into its bed of rest, the Minister recites, in a solemn manner, the following impressive words.

“Man that is born of a woman,” &c. The first sentence is a quotation from an old version of the Book of Job.⁶ It expresses, by a natural, and affecting, though common, emblem, the frailty of human life.

How weighty are the words which follow; so much so, that we almost mistake them for a quotation from the inspired Word of God!—“In the midst of life we are in death.”⁷ We feel that, in this world, we have no resting-place; and cast ourselves upon the mercy of an offended God, as our only refuge.⁸

With earnest pleadings we implore for ourselves, (not for the dead, who are beyond the reach of mercy;⁹) that we may be delivered from “the bitter pains of eternal death.”¹⁰

Lastly, we throw open our hearts to God, who knows all our secret sins, and sorrows, and desires;¹¹—and entreat him to spare us, most fervently imploring him not to “suffer us, at our last hour, for any pains of death,” (or through the sufferings and terrors of the last conflict,) “to fall” away

¹ Cor. xv. 20—23.

² Ibid. 35—49.

³ Ibid. 50—53.

⁴ Ibid. 54—57.

⁵ Ibid. 58.

⁶ Job xiv. 1, 2. Comp. Psalm ciii. 15, 16. Isaiah xl. 5—8, &c.

⁷ 1 Sam. xx. 3.

⁸ Hosea xiii. 9.

⁹ Eccles. xi. 3.

¹⁰ Isaiah xxxiii. 14. Rev. xxi. 8.

¹¹ Psalm xxxviii. 9. Acts i. 24. Heb. iv. 13.

“from him;”¹—let go our confidence, and dishonour our Christian profession.

The body is now introduced to its narrow house, the “long home”² of the dead; and the weeping mourners crowd around the grave, peering into its dark recess, to take a last leave of their departed Friend. How affecting and solemn is the crisis, when the Minister of God, standing calmly in the midst of the sable-clad mourners, utters those touching words: “Forasmuch as it hath pleased Almighty God, &c.” The language used evidently belongs to the righteous;—who were made in their Baptism, “members of Christ, children of God, and inheritors of the kingdom of heaven.”³ Such only are, properly speaking, “dear brethren;”⁴ such only “God, of his great mercy, takes to himself,” in the strict sense of the words.⁵ But as all spiritual forms must be used with a charitable liberty of expression;—as even the word of God was penned in a similar manner;⁶—we may not think harshly of our mother the Church, because she has spoken thus assuredly of all her children, though too many of them may be unworthy of her hopes. Faith will teach us to improve the expressions here used, as shadowing forth the blessedness of the “death of the *righteous* ;”⁷ and will rouse us to fresh exertions to “make our calling and election *sure* ;”⁸—that there may be no painful uncertainty in our case, but that our “latter end may be like his;”—“an entrance being ministered unto us *abundantly* into the everlasting kingdom.”

While the Priest says,—“We commit his body to the

¹ Psalm cxvi. 3. 1 Cor. x, 12, 13. See Hom. viii. “On *falling from God*.” A danger always to be guarded against, but especially in times of persecution, when many fall away from the faith through fear of a violent death; and in long and painful diseases, when unstable souls are tempted to have recourse to false hopes, and refuges of lies. See 2 Chron. xvi. 12. Job xiii. 4. See also Hom. ix. “Fear of Death.” ² Eccles. xii. 5.

³ Catechism.

⁴ Phil. iv. 1.

⁵ Isaiah lvii 1, 2. John xiv. 3. Some, however, take words in a lower sense, as in Eccles. xii. 7.

⁶ See p 2.

⁷ Numb. xxiii. 10.

⁸ 2 Peter i. 10.

ground ; earth to earth, ashes to ashes, dust to dust ;”¹—an attendant throws some earth down upon the body ;² whose hard clods rattling upon the hollow coffin-lid, startle the ear, and give a sensible testimony of the reality of death.

Next follow those consolatory words from the Vision of St. John. “I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord,” &c.³—a Divine testimony against the doctrine of Purgatory, and a clear proof that we ought not to pray for the dead, who are “*blessed*” *already*.⁴

In the following prayer, we express our belief, that the spirits of those that die in the Lord, live with God in the present enjoyment of happiness ;⁵ though not in so exalted a state of complete felicity, as they shall be raised to, after reunion with their glorified bodies.⁶ We, therefore, give God thanks, “for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours.” At the same time, looking forward to their perfect consummation in glory, we beseech God, “that we, with all departed in the true faith, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory.”⁷ Herein the Church *militant* expresses its communion with the Church *triumphant* ; both are waiting for the coming of Christ. “The souls under the altar” are “crying,” as well as ourselves, “How long ?”—Yet “a little season” they are bidden to “rest, until their brethren are fulfilled.”⁸ But they are not *asleep*, in a sense-

¹ Gen. iii. 19 ; xviii. 27.

² “Injecto ter pulvere,” Hor. Od. i. xxviii. 35. In the First Book of King Edward VI., the Rubric directs the *Priest* to cast earth upon the corpse, saying,—“I commend thy soul to God the Father Almighty, and thy body to the ground,” &c. the first part being added in the Second Book.

³ Rev. xiv. 13.

⁴ See Appendix B.

⁵ Luke xx. 38 ; xxiii. 43 ; also xvi. 22. 2 Cor. v. 8.

⁶ John xiv. 3. 1 Cor. xv. 19, 20, 54—58. 1 Thess. iv. 17. 2 Tim. iv. 1, 8. 1 Peter i. 4, 5, &c.

⁷ Matt. vi. 10. Rev. xxii. 17, 20.

⁸ Rev. vi. 9—11. “If they cry for vengeance on the persecuting world, shall we suppose they have no consideration of the state of the Church suffering the same things which they did themselves ?”—Dr. Owen “On the Person of Christ.” 1679. pp. 350, 365.

less state; without enjoyment in their nearer access to God and the Lamb, or without interest in the gathering in of God's elect children still upon earth;—"without whom," they know that "they shall not be made" absolutely "perfect."¹

The rest of the Blessed spirits "made perfect"² in holiness, is glorious; but still more glorious shall be their "perfect consummation and bliss, both in body and soul, in God's eternal glory!"³ This will not be complete till the Resurrection of the former; and for this we unite our intercessions. If any accuse us of praying for the dead, we are not ashamed, *in this sense*, to plead guilty to the charge;⁴ assured, that in any other, they can find no accusation of this sort against our Reformed Church, whose simple piety we love, and thankfully imitate.

In the Collect, which follows, we are taught "not to be sorry as men without hope, for them that sleep in Jesus."⁵ Christianity does not forbid, but moderate, our grief. "Jesus wept,"⁶ and so may we, at the loss of our friends. But let us not forget the end of these visitations, namely, to be prepared to follow those who are gone before to glory. We therefore, pray, that God would "raise us from the death of sin unto the life of righteousness: that, when we shall depart this life, we may rest in Jesus, as our hope is this our brother doth."⁷

Do we then declare, that all over whom these words are used, are resting with Christ?—God forbid! The Church passes no sentence respecting the state of the departed.⁸ On the contrary, she has clearly shown her meaning to be that

¹ Heb. xi. 40.

² Heb. xii. 23. Rev. vii. 14—17.

³ Phil. iii. 20, 21. 1 John iii. 2. Rev. xxii. 1—5.

⁴ From the Second Prayer-Book of Edward VI., to the last Review, this clause ran thus; "that we *with this our brother*, and all other departed," &c. The Church having now cleared her words of any appearance of *particular* intercession for the departed, by omitting that clause, we are not careful to rebut the charge in any other view.

⁵ 1 Thess. iv. 13, 14. See App. C. ⁶ John xi. 35. Comp. Acts viii. 2

⁷ Eph. ii. 1—5. Heb. iv. 3. 9. Rev. xiv. 13.

⁸ Rom. xiv. 4. Matt. vii. 1.

only those that “die *in the Lord*” are “blessed,” not all that die in her communion. Though we are to “speak and hope the best”¹ of every individual member of her body, we dare not deceive any. This very prayer is expressly against such a delusion. When we desire that we may be “raised from the death of sin to the life of righteousness” here ;— does it not imply, that, without this, we cannot hope to be raised to the life of glory hereafter ? “*Without holiness no man shall see the Lord.*”² Therefore we further pray, that “at the general Resurrection in the last day we may be *found acceptable* in God’s sight ;³ and receive that blessing which his well-beloved Son shall then pronounce to all that *love and fear God*, saying, Come, ye *blessed* children,”⁴ &c. Here can be no mistake, without wilful blindness and obduracy. Heaven would be no heaven to those who do not “love and fear God.” Let the unbelieving and impenitent hear this, and tremble, and “flee from the wrath”⁵ impending over them. Otherwise they must hear those awful words, penetrating the soul, like a flash of lightning from heaven, “Depart ye *cursed*, into everlasting fire, prepared for the Devil and his angels.”⁶ Sinner repent, and be saved ! Or to-morrow thy doom may be sealed by death ; and while friends are trying to hope the best concerning thee, thou mayest be writhing in chains of torment, awaiting the judgment of the great day of account,⁷ when thou shalt as certainly “go away into everlasting punishment,” as “the righteous” shall enter into “life eternal.”⁸

The service closes with the Benediction,⁹ very properly added at the last Review. May we go home, to live as we have prayed ! Not to plunge again into the world, and to become tenfold more earthly-minded than ever ; and after our hearts have been somewhat softened by the scenes of mortality we have witnessed, to freeze them up again with

¹ Dean Comber. See 1 Cor. xiii. 5, 7.

² Heb. xii. 14.

³ 2 Cor. v. 9, 10.

⁴ Matt. xxv. 34. See 1 Cor. ii. 9. James i. 12 Psalm ciii. 11.

⁵ Matt. iii. 7.

⁶ Matt. xxv. 41.

⁷ 2 Peter ii. 4.

⁸ Matt. xxv. 46.

⁹ 2 Cor. xiii. 14.

selfishness and sin till they become harder than the nether millstone.¹ What infatuation is this!—But, alas! it is the awful case of multitudes. Be it ours, then, to watch, and pray, and prepare daily for our final account;—remembering that the bell may soon toll for us;—and the next funeral that passes slowly along the church-yard path may possibly be our own!

1 Job xli 24.

APPENDIX.

A. [PAGE 288.]

On *giving mourning at funerals* there are some curious and instructive remarks in Becon's "Sick Man's Salve." Parker Soc. Ed. pp. 120—125. The subject is important and difficult; and the evil, which is widely felt, must be met, if at all, by earnest and persevering appeals to the Christian public. How hard is it that a defenceless female, (or even one of the stronger sex, when depressed by domestic trial,) should be thrown, at such a time, upon the mercy of a tradesman, whose interest is enlisted on the side of expense, which a corrupt custom has sanctioned, under the pretence of showing respect to the deceased. Even if he has the straight-forward honesty, can he be expected to possess the strength of mind, and disregard of public opinion, required on such an occasion? We do not object to the attendance of friends, at funerals, in decent mourning. Far otherwise, But we think that the expense of that mourning is very improperly placed, when it is made to press heavily upon the bereaved; thus increasing their difficulties, and augmenting their sorrow. But the whole system of mourning, and funerals, requires revision, and stringent reform.

B. [PAGE 294.]

In the first edition of the Burial Service, there were several *prayers for the dead*, though without any reference to the *present state of their souls*. The following was the original order of the service, from this point.

"Let us pray.

"We commend *into thy hands* of mercy, most merciful Father,

the soul of this our brother departed, N. And his body we commit to the earth, beseeching thine infinite goodness, to give us grace to live in thy fear and love, and to die in thy favour: that *when the judgment shall come*, which thou hast committed to thy well-beloved Son, *both this our brother*, and we, may be found acceptable in thy sight, and receive that blessing, &c." (as in the concluding Collect)—"Grant this, merciful Father, for the honour of Jesu Christ, our only Saviour, Mediator, and Advocate. Amen."

This prayer shall also be added.

"Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest. Grant, we beseech thee, that *at the day of judgment his soul*, and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfect altogether; through the glorious resurrection of thy Son Jesus Christ our Lord."

These Psalms with other suffrages following, are to be said in the Church, either before or after the burial of the corpse.

Psalm cxvi. cxxxix. cxlvi.

Then shall follow this lesson, taken out of

I Cor. xv. (20 to end.)

The lesson ended, then shall the Priest say,

Lord, have mercy upon us.

Christ have mercy upon us.

&c. &c.

¶ Our Father, &c.

And lead us not into temptation.

Ans. But deliver us from evil. Amen.

Priest. Enter not (O Lord) into judgment with thy servant.

Answer. For in thy sight no living creature shall be justified.

Priest. From the gates of hell.

Answer. Deliver their souls, O Lord.

Priest. I believe to see the goodness of the Lord.

Answer. In the land of the living.

Priest. O Lord, graciously hear my prayer.

Answer. And let my cry come unto thee.

Let us pray.

O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh be in joy and felicity: *Grant unto*

this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words:—Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

C. [PAGE 295.]

The Collect originally belonged to the order for “the celebration of the Holy Communion when there is a burial, &c,” which appeared in the first Prayer Book of Edward VI. as follows:—

“Psalm xlii.

Collect.

“O merciful God, the Father, &c.” (as in the present Collect,) “and at the general resurrection in the last day both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may with all thine elect Saints obtain eternal joy. Grant this, O Lord God, by the means of our Advocate Jesus Christ; which with thee and the Holy Ghost, liveth and reigneth one God for ever. Amen.”

The Epistle. 1 Thess. iv. (v. 13 to end.)

¶ The Gospel. John vi. (v. 37 to 40.)

This custom, of receiving the Eucharist at a burial, though very ancient, and innocent, and capable of being improved to the spiritual refreshment and consolation of the mourners, was yet, we think, wisely done away, considering the false doctrines which Popery had engrafted upon it, and how exceedingly liable it was to superstitious abuse. See Bingham’s *Antiq.* xxiii. iii. 12.

CHAPTER XIII.

CHURCHING.—PRAYERS AT SEA.

CHURCHING.

“THE Thanksgiving of women after Childbirth” seems to have some relationship to the Levitical purification ;¹ not, indeed, as conveying any idea of previous *unholiness*,² but merely a reference to the primeval curse, and an acknowledgment of the remedial blessing.

The fall of our first parents brought pain and death into the world, and made the means of its replenishment the source of sorrow to the mothers of our race.³ The manner in which the pains of female travail are frequently alluded to in Scripture, implies their peculiar severity ;⁴ although, by virtue of a special promise made to that effect,⁵ they are not so commonly attended with dangerous and fatal results as other less critical afflictions. But surely no right-minded person can dispute the propriety of a special acknowledgment, on the occasion of such a special mercy, when so great sorrow has been turned into such exuberant joy.⁶

This service is commonly called “*Churching* ;” not that the woman was previously excluded from the Church by ceremonial impurity, but because the Church is the proper

¹ Lev. xii. 6, 7. Comp. Luke ii. 22—24. The old title of this service in the First Prayer Book, was “The order of the Purification of Women.”

² See Hooker’s Ecc. Pol. v. 74. (2.) also Gregory the Great’s answers to Austin the monk. Bede’s Ecc. Hist. l. i. c. 27. ³ Gen. iii. 16.

⁴ Psalm xlviii. 6. Isaiah xiii. 8 ; xxi. 3. Hosea xiii. 13.

⁵ 1 Tim. ii. 15. Some, however, take it in another sense. See p. 303. (6.)

⁶ John xvi. 21.

place in which to return public thanks to God for so signal a deliverance.¹

It opens with a suitable address, reminding the woman of the goodness of Almighty God in "preserving her from the great danger of child-birth," and calling upon her to join, with heart and voice, in repeating an appropriate Psalm of thanksgiving.²

The cxvith Psalm is very proper for this occasion ;³ as expressing the Psalmist's gratitude for deliverance from the deepest distress,⁴ and recording his vows of thankfulness, and resolutions of serving God the remainder of his days;⁵ as well as of rendering public acknowledgment for his past mercies.⁶

The Psalm is followed by Prayer. First the *Lord's Prayer*, and the *Responses* before reviewed ;⁷ lastly a *Thanksgiving Prayer*, returning thanks for God's mercy, and imploring his grace, to enable his servant to "walk according to his will in this life," that she may be a "partaker of everlasting glory in the life to come."⁸

The concluding Rubric requires the woman to bring "the accustomed offerings," as a substantial proof of her thankfulness to God, and good-will to his Ministers : the amount of which should be in some proportion to the means

1 Psalm xxii 22, 25. Comp. Heb. ii. 12. Psalm xxxv. 18 ; xl. 9, 10. cxvi. 14. This shows the glaring impropriety of a *private churching* !

2 In the First Prayer Book, the Rubric prefixed directed the woman to "kneel down in some convenient place, nigh unto the quire door ; and the priest standing by her shall say these words, *or such like, as the case shall require* ;" which latter clause seems to have been inserted with reference to these words in the following address ; "Forasmuch as it hath pleased, &c. to give you safe deliverance, and *your child baptism*."

3 In the First Prayer Book, Psalm cxxi. was appointed, which continued the only one to be used, on this occasion, till the last Review.

4 Psalm cxvi. 1—8. The Prayer-Book version is used with the exception of verse 4, where the Bible version is substituted as more appropriate.

5 Verses 9, 12—14.

6 Verses 13, 14, 19. Verses 15—18, are omitted, as unsuitable.

7 One of the Responses—"Who putteth her trust in thee ;" clearly implies the piety of the worshipper, in consistency with the spiritual character of all the services of the church.

8 Psa. lxxiii. 24.

of the offerer.¹ At the same time she is reminded that "it is convenient that she receive the holy Communion" at the first opportunity.

The Church has thus marked her sense of the deep importance of this opportunity of renewing the religious vows of her believing daughters, the sinful neglect of which must entail an awful load of guilt on the careless offenders. How many, on the other hand, have had cause to bless God for the sorrows and seclusion of their confinement, when He has called them aside from the throng of daily care, to speak to them personally on the concerns of their souls! How has He thus brought their past "sins to remembrance,"² humbled them under a sense of their original transgression, and daily offences; and thus led them to that Saviour who was "born of a woman."³ Thus "sorrow has been turned into joy,"⁴ and the curse of Eve has become to them a blessing.⁵ Thus they "shall be saved through child-bearing, if they *continue* in faith and charity, and holiness with sobriety."⁶

PRAYERS AT SEA.

The "Forms of Prayer to be used at Sea," were added at the last Review, and consist of daily prayers for ships of war, and occasional prayers and thanksgivings to be used in storms, and before engagements, and after deliverance from these dangers; along with short prayers for

¹ See Lev. xii. 6, 8. The First Prayer-Book required also the "*Chrisom*" to be brought; for an account of which, see p. 229. Bucer, in his censure on this place, suggested that all the offerings should be *given to the poor*; and adds—"It is fitting that no ground should be given to the people of contracting their liberality, from any appearance of covetousness in the ministers, and of mercenary administration of sacred things." A suggestion, which, if carried out, would tend much to the edification of the Church of Christ. See Scrip. Ang. p. 490.

² 1 Kings xvii. 18.

³ John xvi. 20.

⁴ Gal. iv. 4. *γενομενον*, "made," aliter *γεννωμενον*, "born."

⁵ Gen. iii. 16.

⁶ 1 Tim. ii. 15. *δια της τεκνογονιας*, "through the child-bearing," of the promised "seed;" (Gen. iii. 15.) as some understand the passage. See Scott and Doddridge.

single persons, and a Confession and Absolution (taken from the Communion Service,) to be used in time of "imminent danger."

When we consider the constant perils to which sailors are exposed, and the many peculiar temptations which surround them; as well as their peculiar need of recognizing the Almighty power of God, on which their safety so manifestly depends; we cannot but feel thankful that such care has been taken for them by their mother Church; nor omit to pray for them, that they may be duly mindful of their own salvation; an attention to which, (in fair weather, as well as in the storm,) alone can prove them to be her true children, and ensure them a safe entrance into the harbour of eternal peace.¹

¹ Most heartily does the author join in the pious prayer of the Rev. H. Stebbing, in his note on these forms—that "the Lord may inspire," seamen "with an anxious desire to secure his favour, to obtain the pardon of their sins, to know and love their Saviour, and be filled with his grace."

It is, indeed, a subject of devout thankfulness to God, that the number of praying and virtuous sailors, has so much increased of late years; as it must add so considerably to the safety of our country, the honour of Christianity, and the furtherance of the Gospel in foreign lands.

CHAPTER XIV.

HOLY ORDERS.

THE Church being a spiritual kingdom, it is reasonable to suppose that it must have spiritual officers for its proper government, under Christ its Head. This is analogous to the natural order of things; as we see in the families, states, empires, and other societies of this world; among which the Church is placed, as an “imperium in imperio;” and to which it bears certain relations, but of which it is, nevertheless, in a great measure independent.

We are certain, from Scripture, that this conjecture is not without foundation. God has never left his Church dependent upon the movements of private and popular will for the management of its affairs; but has ever committed them to a regularly constituted ministry, even in those days when he held the reins of its government most immediately in his own hands.

Thus we find, in the Mosaic Church, a *threefold order*, with a solemn form of *institution*:¹ the sons of Aaron being consecrated to “minister unto God in the *priest's* office,” under the superintendence of the *High-Priest*;² and the rest of the tribe of *Levi* being appointed to assist them in “doing the service of the tabernacle.”³ Nor was

¹ Exod. xxix. Lev. viii.

² Exod. xxviii. 3, 41. Numb. iii. 4. “in the sight of Aaron,” i. e. “according to his direction, under his eye.”—Scott. We read also of *αρχιερεῖς*, “chief-priests,” who were probably heads of the four and twenty courses. Matt. ii. 4; xxvi. 3. Comp. 1 Chron. xxiv. 6. 2 Chron. xxxvi. 14. See Hooker's Ecc. Pol. v. 78.

³ Numb. iii. 6—8.

their duty confined to the offering up of sacrifices, and the performance of other rites of that typical dispensation ; but it extended also to the “teaching Israel statutes and judgments,”¹ and the whole administration of the religious worship, and spiritual discipline of the ancient Church.²

When our Lord Jesus Christ appeared on earth, as the Prophet, Priest, and King of his Church, he committed its government primarily to the twelve Apostles whom he had chosen (assisted in their mission by seventy subordinate preachers ;)³ with power to commission others in succession to carry on his work, and the ministry of his word, to the end of time.⁴

Accordingly we find that, in the exercise of this power, they ordained the seven *Deacons* at Jerusalem, to assist them in the care of the poor ;⁵ an appointment which probably led the way to the general establishment, not long after, of the lowest order of the Christian Ministry.⁶ We read, soon afterwards, of Paul and Barnabas, (who had themselves been specially sent forth by the Church at Antioch as Apostles to the Gentiles,)⁷ “ordaining elders in every church,”⁸ which they formed ; which was the second order of *Presbyters*, commonly called *Priests*, though not with any reference to *sacrifice*.⁹ Lastly, we find Apostolic men, like Timothy and Titus, sent out to particular Churches, with full authority to exercise *episcopal* jurisdiction over

¹ Ezra vii. 10. Comp. Lev. x. 11. Deut. xxxiii. 10. 2 Chron. xvii. 7—9; xix. 8. Mal. ii. 6, 7.

² The Priests and Levites were assisted in the pastoral office, by the Prophets and Scribes.

³ Luke x. 1—9.

⁴ Matt. ix. 37, 38 ; x. 1—5 ; xxviii. 18—20. Luke vi. 12, 13. John xvii. 18 ; xx. 21.

⁵ Acts vi. 1—6. Though the name of Deacons occur only in the *title* of our English Bibles, yet there seems to be little room to doubt that it is correctly applied. See Whitby in loc. Bingham's Antiq. ii. xx. 1.

⁶ 1 Tim. iii. 8—13.

⁷ Acts xiii. 1—4.

⁸ Acts xiv. 23. Hooker is of opinion that “the seventy” were presbyters, ordained such by our Lord himself. See Ecc. Pol. v. 73. (4).

⁹ Πρεσβυτεροι, probably originally elders in age ; though, as “*senator*,” and “*alderman*,” the name came at length to designate office and honour, to which age was a primary recommendation. See page 182.

them; ¹ or, in other words, to ordain priests and deacons,² and to superintend the conduct,³ as well as the doctrine,⁴ of the ministers over whom they were appointed.

Thus we have traced the origin of a threefold order of Ministers in the Church of Christ, even in the days of the Apostles, and from the simple testimony of Scripture. It is nevertheless true that this order was not uniformly established in the Churches at that early period, as it appears to have been shortly afterwards.⁵ In some Christian Churches, there were only Presbyter-Bishops⁶ and Deacons, while in others, as at Corinth, for any thing we know to the contrary, there seem to have been no presiding Ministers; but the Church was indebted to the extraordinary gifts of its numerous Prophets, for the administration, irregular and disorderly as it was, of the means of grace.⁷

But that this latter case, if we have rightly interpreted it, was the exception, rather than the rule of Primitive Church order, we may learn from the concurrent testimony of ancient writers on Ecclesiastical Polity ⁸ as well as the various glimpses which we obtain at this subject, in the brief history of the Acts of the Apostles, the Apostolic Epistles, and

¹ 1 Tim. i. 3. Titus i. 5.

² 1 Tim. iii; v. 22. 2 Tim. ii. 2. Titus i. 6.

³ 1 Tim. v. 19, 20.

⁴ 1 Tim. i. 3; vi. 3—5. Titus i. 13.

⁵ See Appendix A.

⁶ Compare Acts xx. 17, and 28, where the same persons are called "elders," or "*presbyters*," and "overseers," or "*bishops*." See also Titus i. 5—7, and Phil. i. 1, and Whitby on these texts. Ecc. Pol. vii. 5, 9, (3) and notes.

⁷ See Whitby on 2 Cor. ii. 6. There seem, however, to have been Presbyters at Corinth in the Apostolic age; for Clement of Rome speaks of some who had been deposed after an honourable ministry at Corinth, who were appointed by the Apostles, and of others who had died. Ep. ad Corinth. i. § 44. The presbyterial government seems to have continued there till his time; for he uses the words Bishop and Presbyter synonymously. Comp. § 42 with § 44.

⁸ Thus Eusebius gives catalogues of Bishops at Jerusalem, Rome, Alexandria, and Antioch, from the Apostles to his own times. See Ordo Episcop. appended to his Histor. Eccles. Jerusalem is here placed first, "quasi jure Divino." The Romish editor of Eusebius has inverted the order.

the Revelation. So that, in conclusion, we may revert to the satisfactory statement of our Reformers, at the head of the Ordination Services, as expressive of our mature conviction;—"It is evident unto all men, diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church, *Bishops, Priests, and Deacons.*"¹

The office of the Christian Minister, is an "honour" which "no man" ought to "take upon himself;"² or presume to execute its sacred functions, without a lawful call. Even our Lord Jesus Christ "glorified not himself to be made a high-priest;"³ and when he commissioned his Apostles to go forth in his name, he said to them—"As my Father hath sent me, even so send I you;"⁴ that is, with authority to send others also: and thus to "teach all nations," and make them his "disciples:" which commission was to extend "to the end of the world."⁵

In this way a succession of regularly appointed teachers and governors of the Church has been continued to our own times, by whom the word of truth, and the ordinances of religion, have been orderly transmitted to us, even through ages of darkness and reigning superstition.⁶

Without interfering with the constitution of other Churches, or denying the right of Ministers, not Episcopally ordained, to preach the Gospel of Christ, and administer the holy Sacraments; the Protestant Episcopal Church requires that no one be permitted to execute the functions of Bishop, Priest, or Deacon, *within her pale*, without Episcopal consecration or ordination. Not that she idolizes outward order; as if the mere fact of Apostolical succession were sufficient of itself to constitute a Minister of Christ, without a succession of Apostolic doctrine, and an inward spiritual call.⁷ On the contrary, while she does not undervalue her "Divinely-delegated commission, received

¹ See Appendix B.

² Heb. v. 4.

³ Heb. v. 5.

⁴ John xx. 21.

⁵ Matt. xxviii. 19, 20.

⁶ See Appendix C.

⁷ See Appendix D.

through a Divinely-constituted order,"¹ she places on a still higher level the paramount importance of a faithful administration of Gospel truth.² Thus she teaches us how to combine both these elements, in their due scriptural proportion; according to that Divine rule—"These things ought ye to have done, and not to leave the other undone."

In order that no ignorant or unqualified person should set up himself as a teacher over others, who does not come up to the Apostolic standard,—“apt to teach;”⁴ the Church requires a trial and examination to be made respecting the fitness of every candidate who offers himself to the Bishop for ordination.⁵

The first point of enquiry respects *age*;—twenty-one years being required for Deacon's orders, twenty-four for one to be ordained a Priest, and full thirty for a Bishop;—in accordance with the principle laid down by St. Paul, in his Epistle to Timothy:—"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil."⁶ For, though age does not always bring wisdom; experience and stability of character cannot usually be looked for, and are but rarely found, in youth.⁷

The second point respects *character*.⁸ This is provided for by the requirement of testimonials of the good conduct of the candidate for three years previous, signed by a respectable presbyter; and also by the Vestry of a Church, and by the Standing Committee of the Diocese. This is a most important pre-requisite; and were it duly attended to, would go far to prevent the intrusion of improper persons into the precincts of the sacred office. At present, alas, too many regard the signing of a testimonial

1 "Sacramental Instruction," by the Rev. C. Bridges, p. 133.

2 See Art. xix.

3 Matt. xxiii. 23.

4 1 Tim. iii. 2. 2 Tim. ii. 2, 24. Tit. i. 9.

5 1 Tim. iii. 10.

6 1 Tim. iii. 6.

7 This rule, however, admits of exceptions, for which our Church allows some license to be given, by faculty; as in the cases of Archbishop Usher, and Bishops Bull, and Jeremy Taylor, who were ordained under the age of one and twenty. See Dean Comber, and Nelson's Life of Bull.

8 Acts vi. 3. 1 Tim. iii. 2, 7. Titus i. 6, 7.

as an act of friendship and civility, due to a candidate, as a matter of course, except in the most extreme cases; rather than as a responsible obligation to God and his Church, never to be performed without the utmost deliberation, and the most impartial inquiry.

As an additional security, the Church requires a notice to be read in the Church where the candidate is ordained, inviting all who may know any reason why he should not be ordained, to state the same to the Bishop. So carefully has our faithful mother barred the door against hirelings, and false prophets, who would feed themselves, and waste the flock. Would to God that her children were equally faithful in treading in her steps, and without fear or favour did always honestly discharge their duty in these particulars. Then, whatever errors might creep in unawares, they would be clear from the blood of souls, and the Church would rejoice in having such to "take her by the hand, of the sons whom she has brought up."¹

The third subject of examination is competency of learning in Secular and Divine knowledge: the former of which is exceedingly valuable as an instrument and auxiliary, while the latter is indispensable to form an able Minister of Christ's Gospel.²

Some, indeed, have decried the cumbrous apparatus of collegiate discipline, and doubted whether classical learning be at all necessary, or even helpful to the Christian Ministry. But, while we admit the gross error of overrating the importance of an erudite scholarship in Greek and Latin, to the entire disparagement of the great qualification for the work of the ministry,—a spiritual acquaintance with the living oracles of God, in all their depth and fulness; yet we

¹ Isaiah li. 18. The Rev. T. Scott. remarks on the indifference of the laity respecting the spiritual qualification of their ministers. "Alas! how much more sagacious are men, in their temporal, than in their eternal concerns! They will entrust their immortal souls and their eternal interests to such men, as no one of them would employ even to take care of his sheep." See Pract. Obs. on John x. 1—9.

² Mal. ii. 7. 1 Tim. iii. 2; iv. 6. 2 Tim. ii. 15. Titus i. 9.

cannot hesitate to ascribe to well meaning ignorance, or wild enthusiasm, the fallacious notion that, in an age of intellectual cultivation, but not of miraculous gifts, the ordinary operations of the Holy Spirit are to supersede the exercise of the natural powers of the understanding, in the work of studying and interpreting the inspired volume. As well might an untaught workman think of erecting a house without a knowledge of architecture, or even without proper tools, as a modern Minister of Christ set about his arduous employment, without previous preparation, and a provision of mental as well as moral furniture.

A man of uncommon ability may indeed sometimes surmount these obstacles, and by the aid of reflected light alone, succeed in his work without previous instruction. But the exception must not be made the rule. In general, a Church formed entirely by uneducated teachers, will not rise nearer to its proper level, than a rude circle of huts approaches to the beauty and proportions of a well-built city.

It is true that the knowledge of Latin is not so essential to a Minister's education, as it was when almost the entire range of literature was confined within the limits of that tongue. Still, however, it is valuable as a key of knowledge; while the ability to draw from the Greek and Hebrew fountains, especially the former, is as needful as ever to constitute a complete guide to Scripture truth.

After all, to be "sufficiently instructed in Holy Scripture," is the principal requirement; nor is it so easy an attainment as many imagine. It implies an acquaintance with the word of God, not only critical and theoretical, but experimental and practical; such as can be acquired in no other schools but those of the heart, and the closet, and by no other exercises than prayerful study, and the daily pastoral walk under the eye of an experienced Parochial Minister.¹

¹ Why should the medical student be required to "walk the hospitals," and thus obtain personal insight into the nature of disease and their remedies, before he is permitted to practice medicine and surgery; while

Respecting the *times* of ordination, we have already observed that the Sundays after the Ember Days are set apart by the Church for this special purpose, that all the people may unite in prayer for God's blessing upon those whom He shall choose to be their Ministers. "Or else, on urgent occasion," it may be performed "on some other Sunday or Holy-day," but still, "in the face of the Church," in order to give the greater publicity and solemnity to an occasion, in which all her members are so deeply interested.

ORDINATION OF DEACONS.

"When the day appointed by the Bishop is come, after Morning Prayer is ended," there is to be "a Sermon or Exhortation, declaring the duty and office of such as come to be admitted Deacons," or Priests, "how necessary these orders are in the Church of Christ, and also, how the people ought to esteem them in their office."

The office of Deacon,¹ as explained by the Church, is "to assist the Priest in Divine Service, and specially when he ministereth the holy communion, and to help him in the distribution thereof;² and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop."³ Also, "where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their

the Divinity student is allowed to tamper with diseased souls, without any preparatory discipline, or experience in the ministry? Surely a college course, however excellent, is not all that is required to form a faithful Pastor. On this subject see Bridges' Christian Ministry, 5th Ed. pp. 61—77.

¹ The word deacon, *διακονος*—properly signifies a "minister," or "servant," and so it is often translated in the New Testament. See Matt. xx. 26. Mark ix. 35; x. 43. Rom. xiii. 4; xv. 8, &c. It is probably derived from "*serving tables*," *διακονειν*. Acts vi. 2

² So Justin Martyr, in his Apology, informs us that "the consecrated elements were distributed to, and partaken of by all present, and sent to the absent by the hands of the *deacons*." c. 87.

³ In King Edward's Prayer Books this clause ran thus: "also to baptize and preach if he be commanded by the bishop."

estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved."

The care of the temporal wants of the poor, though the chief duty of the first Deacons,¹ seems now not so properly to belong to this order, as to the overseers and guardians of the poor. Still, however, we cannot doubt that the minister of Christ should, in a subordinate degree, direct his attention to this important object, after the example of Him, who "went about doing good."² Their chief responsibility, nevertheless, is the care of souls.³

The deacons, "decently habited,"⁴ are first presented to the Bishop by a Priest, who certifies him of the fitness of the candidates, both in respect of "learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of his church."⁵

The Bishop then inquires of the people whether they know any "great crime or impediment" in any of the persons presented to be ordained; and if any sufficient objection is alleged, the ordination of that individual is to be deferred till his character has been cleared.

Those who are found worthy are then commended by the Bishop to the prayers of the congregation; and the Litany is repeated, including a prayer for those to be admitted to the order of Deacons. Then follows the Communion Ser-

¹ Acts vi. 1—3.

² Acts x. 38.

³ Acts vi. 8—10; vii.; viii. 5—40; xxi. 8.

⁴ Probably in the academical dress. The First Prayer Book of Edward VI., mentions a "plain Albe." In the Second, however, no direction respecting dress appeared. A particular mode of apparel is not enjoined upon the ministers of Christ in the New Testament, as it was under the Levitical dispensation. Still, however, such distinctions are becoming and useful; as tending to check a foppish taste for fashionable novelties in dress, and by the uniform observance of a grave and sober habit, to remind the ordained, as often as they look upon it, that they are to "be holy unto their God." Numb. xv. 38—40. See Ex. xxviii.

⁵ The title "Reverend Father in God," addressed to the Bishop, has been objected to as opposed to our Lord's injunction, Matt. xxiii. 9. But that this passage cannot be understood literally is manifest; and that it will not bear such an application appears sufficiently clear from the practice of the people of God, both before and after Christ. See 2 Kings ii. 12; xiii. 14. Acts vii. 2. 1 Cor. iv. 15.

vice, with an appropriate Collect and Epistle. In the former, Saint Stephen is held forth as a pattern of a godly deacon, a man “full of faith, and the Holy Ghost;”¹ and we pray that those to be admitted to the like office, may be both “replenished with the truth of divine doctrine, and adorned with innocency of life,” the furniture both of the head and heart, which together make up the Urim and Thummin of the Christian dispensation: “that both by word and good example, they may faithfully serve God in this office, to the glory of his name, and the edification of his church.” Two portions of scripture are appointed for the Epistles; the one containing St. Paul’s account of the qualifications of a Deacon;² the other the history of the Divine institution of this sacred Order.³

Each candidate is then solemnly and publicly examined by the Bishop as to his motive in coming forward. “Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?” Not that a sensible impulse must be felt, or regarded as a sure and necessary evidence of a Divine call. Such an idea would open a door to the most dangerous enthusiasm. The only satisfactory proof of a Spiritual Commission, is the seal of God’s Spirit on our hearts, “witnessing with our spirits,”⁴ that not of covetousness, or of guile—not for ambitious objects, or any sinister design,⁵—but for God’s glory, and the edification of his Church,⁶ we have sought an entrance into the sacred office of the Ministry.

The Bishop next asks them whether they “think they are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church; to the Ministry

¹ Acts vi. 5.

² 1 Tim. iii. 8—13.

³ Acts vi. 2—7.

⁴ Rom. viii. 16.

⁵ 2 Cor iv. 2. 5. 1 Thess. ii. 3—6.

⁶ 2 Cor. v. 14; xii. 19. This question manifestly presupposes the candidate to be “living in the Spirit,” and “led by the Spirit,” as a truly regenerate, enlightened, and converted character. See Rom. viii. 1, 14. Gal. v. 18, 25. John iii. 3, 5. Heb. vi. 4. Matt. xviii. 3. The shocking inconsistency, and awful danger of undertaking the bishoprick of souls

of the Church?" This cannot refer to the form of ordination, which has not yet been received, and must therefore allude to the outward call preliminary to Holy Orders, such as the possession of natural gifts and ability for the work, the leadings of Divine Providence in the provision of a Title to Orders, and other external requisites; which, in some measure, stand in the place of that direct and extraordinary call which was the peculiar privilege and dignity of the Apostolic age.

The candidates are also questioned respecting their belief in the whole Canon of Scripture; that is, all the Old and New Testament, which is the Church's *Rule of Faith*;¹ and whether they will "diligently read" them to the people of their charge?² The office of a Deacon having been stated in the words already quoted, they are asked if they "will do (all) this gladly and willingly?" "I will so do," is the reply, "by the help of God."

The Bishop then asks if they will "apply all their diligence to frame and fashion their own lives, and the lives of their families, according to the doctrine of Christ; and to make both themselves and them, as much as lieth in them, wholesome examples of the flock of Christ?" This question implies that the Deacon may be a husband, and a father; according to St. Paul's account of a proper Deacon, who must not only be grave, sober, and of good character himself, but his wife must be of like repute, and his children brought up according to the rule of the Gospel.³ Lastly, the candidates promise a reverent obedience, "with a glad mind and will," to "all the "godly admonitions" of the Bishop, and other "chief ministers."

without due qualification, is forcibly shown by Chrysostom. "De Sacerdotio," lib. iii. 7. 8. Hughes' Ed. Camb. *εἰ μὲν γὰρ ἀπλῶς κ. τ. λ.*

¹ 2 Tim. iii. 11—16. "Canon," from *κανὼν*, a rule.

² The ancient Deacon seems to have been a Scripture Reader and Catechist. This inferior order of ministers might be revived in the Church, with much advantage in populous districts at the present day. The limitation added; "In the Church where you shall be appointed to serve;" is important, as showing the necessity of a fixed charge, or title to orders.

³ 1 Tim. iii. 8—13; iv. 16. 1 Peter v. 2. 3.

The Bishop then lays his hands on the head of every one of them, and “gives them a charge,”¹ as Moses did to Joshua, when he appointed him his successor; saying, “Take thou authority to execute the office of a Deacon in the Church of God committed unto thee;” and this not of men, or as a human invention and appointment, but “in the name of the Father, and of the Son, and of the Holy Ghost.” Then delivering to each of them the New Testament, in token of their peculiar calling as Ministers of the written Word of God—he adds, “Take thou authority to read the Gospel,” &c. Thus admitted, one of the newly ordained Deacons proceeds to read the Gospel; which sets forth very solemnly the duty and reward of the faithful servant of Christ.²

The Bishop and the ordained then receive together the holy Communion; as a sacred seal of mutual fellowship, a means of grace, and a bond of devotedness to His blessed service, to whom the Deacons present have now engaged themselves.

The service closes with an appropriate Prayer for God’s special grace upon the newly ordained; that they may be “modest, humble, and constant in their ministration,” and cheerfully “observe all spiritual discipline;”³ that “having always the testimony of a good conscience,⁴ and continuing steadfast in Christ, they may be found worthy of a higher Ministry.”⁵ The Bishop’s Benediction concludes this solemn office.

ORDINATION OF PRIESTS.

When the Deacon has “used that office” for a year, he is admissible to the higher order of the Priesthood; or, to

¹ Numb. xxvii. 18—20, 23. Comp. Acts vi. 6; xiii. 3. 2 Tim. i. 6.

² Luke xii. 35—38. In the Prayer-Books of Edward VI. “the Gospel for the day” was appointed to be read. The first edition adds—“putting on a tunicle.”

³ 1 Peter v. 5. Comp. 1 Cor. xiv. 33, 40.

⁴ 2 Cor. i. 12. 1 Tim. iii. 9. 1 John iii. 21.

⁵ 1 Tim. iii. 15. Comp. Luke xvi. 10. In King Edward’s Prayer-Book, the service ends here.

use a less ambiguous term, the rank of Presbyter.¹ The preparatory requisites, and the introductory part of the service are nearly the same as before; indeed, the two services are usually, in practice, incorporated into one, in the manner explained in the concluding Rubric.²

The Collect, Epistle, and Gospels are suitable for the occasion; the Epistle treating of the diversity of gifts and offices in Christ's Church;³ the first Gospel showing the need of spiritual Pastors, and our duty to pray for them;⁴ and the second describing the marks of a faithful and unfaithful Minister.⁵ Very full, clear, and impressive is the Bishop's exhortation immediately following. He points to the high dignity, and sets forth the weighty responsibility of the office to which they are called; that is to say, "to be Messengers,⁶ Watchmen,⁷ and Stewards⁸ of the Lord; to teach, and to premonish, to feed and provide for the Lord's family;⁹ to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."¹⁰

The Bishop then proceeds to urge the deep consideration of this solemn charge. "Have always printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought

1 "Much confusion has arisen from our translators rendering *πρεσβυτερος*, "elder," following the letter, and not the spirit of the original. Similarly the Hebrew *קֹהֵן*, being rendered "priest" in the Old Testament, has confounded *priests* with *sacrificers*. The French, who have the word "*prêtre*," always translate *קֹהֵן* "*sacrificateur*." Walker's Elem Litur.

2 See Appendix E.

3 Eph. iv. 7—15.

4 Matt. ix. 36—38. This passage should be taken in connection with the appointment of the Apostles, in the beginning of the next chapter. Matt. x. 1.

5 John x. 1—16, a "hireling," is not one who merely receives hire, or pay, Luke x. 7. 1 Tim. v. 18, but one who does his work only for the sake of his pay, or in a mercenary spirit, thus making a gain of godliness. Comp. Isaiah lvi. 10—12. 1 Tim. vi. 5. Titus i. 11, &c.

6 1 Hag. i. 13. Mal. ii. 7. 2 Cor. v. 18—20.

7 Ezek. iii. 17; xxxiii. 2, 3. Heb. xiii. 17. 8 1 Cor. iv. 1. Titus i. 7.

9 Luke xii. 42. Acts xx. 28. 1 Thess. v. 12. 2 Tim. ii. 2.

10 Ezek. xxxiv. 1 Tim. iv. 16.

with his death, and for whom he shed his blood.¹ The Church and congregation whom you must serve, is his Spouse, and his Body.² And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue.”³

He calls upon them to “consider the end of their Ministry; and never to cease their labour, care, and diligence, until they have done all that lieth in them, to bring all such as are committed to their charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in religion, or for viciousness in life.”⁴

How bright a prospect is here set before the candidate for the Ministry; how high the dignity to which he is called!—But if the office is indeed “excellent,”⁵ so it is “of great difficulty :”⁶ nor has man either the will or power to perform it of himself.⁷ He is surrounded on every side by dangers and temptations; weakness within, and opposition without.⁸ His only resource is earnest prayer for the Holy Spirit, that he may not dishonour his ministerial character, and be a stumbling-block to others.⁹ Equal need also there is of Divine teaching, as of Divine strength. The Minister must therefore be a man of scriptural study, as well as a man of prayer. The Bible is his armoury;—out of which the weapons both of doctrine and exhortation are to be taken.¹⁰ But, above all; the convincing eloquence of a holy life is

¹ John x. 11—15. 1 Peter i. 18, 19.

² 1 Cor. x. 17. 2 Cor. xi. 2. Col. i. 18. Eph. v. 23—32.

³ Jer. xxiii. 1, 2, 11, 12. Ezek. iii. 18; xxxiii. 7, 8; xxxiv. 2, 10. Zech. xi. 17. Mal. ii. 1—9. Luke xii. 45—48.

⁴ Acts xx. 25. Eph. iv. 11—15. Col. i. 28. iv. 12; 1 Tim. iv. 13—16. 2 Tim. iv. 1, 2. Heb. xiii. 17.

⁵ 1 Cor. iii. 9; iv. 1. 2 Cor. ii. 14—16; iv. 1. 1 Tim. i. 12.

⁶ 1 Cor. iii. 10—15. 2 Cor. iv. 7—11.

⁷ 1 Cor. xv. 10. 2 Cor. ii. 16; iii. 5, 6. Phil. ii. 13.

⁸ 2 Cor. iv. 8, 9; vii. 5. ⁹ 1 Cor. viii. 9—13; ix. 26, 27.

¹⁰ 1 Tim. iv. 13, 16. 2 Tim. iii. 14—17. Titus i. 9.

essential to give effect to the word preached.¹ The Minister's family also should be a school of piety, "a little emblem of a Church; a pattern of peace and good order, sobriety, and devotion."² All these points are fully and affectionately dwelt upon in the Bishop's exhortation. "Consider how studious ye ought to be in reading and learning the scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same scriptures: and how ye ought to forsake and set aside (as much as you may) *all worldly cares and studies*."³

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office;—so that as much as lieth in you, you will *apply yourselves wholly to this one thing, and draw all your cares and studies this way*;⁴ and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ,

¹ 1 Tim. iv. 16; v. 22. 2 Tim. ii. 22, 24, 25.

² Dean Comber. See 1 Tim. iii. 2—5.

⁴ 1 Tim. vi. 9—14. 2 Tim. ii. 4; iv. 10. Comp. Luke ix. 60, 62; xiv. 25—33.

⁵ 1 Tim. iv. 15. ταῦτα μελέτα, ἐν τούτοις ἵσθαι. Comp. Luke ii. 49. John iv. 34. The following passage from Demosthenes, is worthy, not only to be studied, but to be committed to memory by every candidate for the sacred ministry. Ἐγὼ μὲν οἶμαι δεῖν τὸν εἰς ἱερὰ εἰσιόντα, καὶ τῆς πρὸς Θεοῦ ἐπιμελείας προοπάτην ἐσόμενον, οὐχὶ προεῖρημένον ἡμερῶν ἀριθμὸν ἀγνεύειν, ἀλλὰ τὸν βίον ὅλον ἡγνευκέναι. κ. Ἄνθρωπ. in fine. Not only sinful, but secular pursuits are unbecoming the separateness of the ministerial character, and too frequently wholly overlay it, and destroy its usefulness. How painful is it to hear the remark, alas! too common—Such an one should have been bred a farmer, a fiddler, a painter, or a poet, rather than a Clergyman!

that ye may be wholesome and godly examples, and patterns for the people to follow.”¹

How strict is the vow, which the candidate for the office of Presbyters is required to take; and yet how perfectly “reasonable a service.”² It is not the Popish vow of celibacy, or entire separation from all worldly interests and possessions; but of a holy disinterestedness, a prayerful diligence, and a spiritual, unworldly character. “He is neither to be clothed in sackcloth, nor to dig his own grave;”³—but he is to wear the livery of holiness, as God’s hired servant, and to be “buried with Christ into his death;”⁴ so as to be able to say with St. Paul, “I am crucified with Christ:—nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”⁵

How powerful and salutary would be the influence of a frequent reflection upon the vows made at ordination, to awaken and excite the Clergy to a zealous performance of every part of their ministerial duty. God grant that the brief consideration which we have now given to the subject, may not be without effect!⁶

In addition to the questions put to the Deacons, (omitting those which are no longer necessary) the candidates are asked by the Bishop, in the presence of the congregation; “Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and teach nothing, as necessary to eternal salvation, but that which you shall be persuaded, may be concluded and proved by the Scripture?”⁷ This question is plainly

¹ 1 Cor. xi. 1. Phil. iii. 13, 14, 17. 1 Tim. iv. 12. 1 Peter v. 3.

² Rom. xii. 1.

³ Rev. J. Brewster on Ordination Service.

⁴ Rom. vi. 4.

⁵ Gal. ii. 20.

⁶ 2 Tim. iii. 15—17. Comp. John xx. 30, 31.

⁷ Deut. iv. 2. Rev. xxii. 18. “In the primitive ages nothing but the word of God was allowed to decide controversies of faith; and therefore the holy Bible alone was placed on a throne in Christian councils, as the only judge in all such cases.” Dean Comber.

directed against the Romish error of putting Tradition on a level with the inspired Word of God; embodying, what may well be denominated, the vital principle of Protestantism,—that *the Bible is the only rule of faith*. On this basis the Reformation mainly rested; and it is a watch-word peculiarly needful to guard against the intrusion of false teachers at the present day.¹

They are also asked, whether they will “give their faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God :”² and “teach their people with all diligence to keep and observe the same?”³—Whether they “will be ready to drive away all erroneous and strange doctrines contrary to God’s Word ;”⁴ and to use both public and private monitions and exhortations, as well to the sick as to the whole, within their Cures as need shall require, and occasion shall be given?”⁵ Whether they “will be diligent in Prayers,”⁶ and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same,⁷ laying aside the study of the world and the flesh?”⁸ And whether they “will maintain and set forwards, as much as lieth in them, quietness, peace, and love, among all Christian people, and especially among those of their charge?”⁹

When they have solemnly answered to each of the above

¹ See Bp. Hurd’s Warburton Lect. xii. and Chillingworth’s “Religion of Protestants.” P. i. ch. vi. 56, and ch. ii.

² Col. iv. 17.

³ Matt. xxviii. 20.

⁴ Acts xx. 29—31. Titus i. 10, 11; ii. 1. Rev. ii. 20.

⁵ Acts xx. 20, 21, 26, 27, 31. 1 Thess. v. 14. James v. 14.

⁶ Acts vi. 4. Rom. i. 9. Col. iv. 12.

⁸ 1 Tim. iv. 13—16.

⁹ 1 Cor. ii. 1, 2. Phil. iii. 7, 8. Archbishop Secker remarks, on these concluding words, “laying aside,” &c. “That is, not making either gross pleasures, or more refined amusements, even literary ones unconnected with your profession,—or power, or profit, or advancement, or applause, your great aim in life; but labouring chiefly to qualify yourselves for doing good to the souls of men, and applying carefully to that purpose whatever qualifications you attain.”

⁹ Matt. v. 9.

questions ;—" I will so do, the Lord being my helper," or in similar words ;—the bishop prays for them to Him who has " given the *will*, that He will also grant the *power* to perform these things," thus promised ; and " accomplish his work which He has thus begun in them."¹

He then desires the Congregation to pray to God "*secretly*" for the same, " for the which prayers *silence* is kept for a space."

Next follow the metrical versions of the old hymn, "*Veni Creator Spiritus*," said to have been composed by St. Ambrose,² and which is a truly spiritual prayer for the divine presence and assistance, by pouring down upon the ordained, the manifold gifts of the Holy Spirit.³ It is repeated in alternate verses, by the Bishop, and the Congregation, including the persons to be ordained Priests, who are all *knelling*.

The Bishop then gives thanks to God for the appointment of a regular Ministry, and the great benefits thus secured to the Church of Christ ;⁴—and prays that we may duly esteem, and profitably use the same, to the advancement of God's glory, and the enlargement of his kingdom.

When this prayer is concluded, the Bishop with the Priests present lay their hands upon the head of each candidate,⁵ who receive the Divine Commission kneeling, while the Bishop says, " Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy Sacraments :

¹ Phil. i. 6 ; ii. 13. In the First Prayer Book it is added, " until the time he shall come at the latter day to judge the quick and the dead."

² Doubtfully, according to Mr. Palmer.—Orig. Lit.

³ Exod. xl. 15. Isaiah xi. 2, 3. 1 John ii. 27. Rev. iii. 18. Psalm civ. 15.

⁴ Eph. iv. 8, 11—13.

⁵ 1 Tim. iv. 14 ; v. 22. 2 Tim. i. 6. For the Priest to join with the Bishop in the imposition of hands, we have the authority of a decree of the ancient council of Carthage, A. D. 398, probably derived from the passage of Scripture first quoted, though by some it be differently interpreted. Ecc. Pol. vii. 6, (5.)

In the name of the Father, and of the Son, and of the Holy Ghost.”¹

The opening words are taken from our Lord’s address to his Apostles, when he communicated to them the gift of the Holy Spirit, with authority of Absolution.² By us they are used in a somewhat lower sense ; the act of the Bishop being wholly ministerial, and the gifts to be received by the faithful Pastor, being but His ordinary influences, not miraculous powers. If any still object to the use of such strong language, as too bold an assumption of authority for any mere man to adopt, we bid them consider whether anything more is here promised than the Minister of Christ is compelled to seek for, and warranted to expect. Not more forcible than just is the retort of Hooker :—“ Remove what these foolish words imply, and what hath the ministry of God besides wherein to glory ?”³ If our Master has said it—“ As my Father sent me, *so send I you* ;”⁴ and again,—“ Lo, I am with you alway, even *unto the end of the world* ;”⁵—surely there can be no presumption in those who rightfully succeed to the Apostolic office, looking to receive, in due proportion, a full measure of Apostolic grace. “ The hand which imposeth upon us the function of our ministry” assures us “ that he which receiveth the burden is thereby for ever warranted to have the Spirit with him and in him for his assistance and support in whatsoever he *faithfully* doth to discharge duty.” So that “ whether we preach, pray, baptize, communicate, &c., as disposers of God’s mysteries, our words, judgments, acts, and deeds, are *not ours, but the Holy Ghost’s*. Enough,

¹ In King Edward’s Prayer-Book the form was simply—“ Receive the Holy Ghost : whose sins thou dost forgive,” &c.

² John xx. 21—23. We agree with Hooker in taking the “ Holy Ghost” to signify, not the “ person,” but the “ gifts” of the Holy Ghost ; nor only or chiefly *miraculous* powers, (though the gifts of the inspired Apostles were really such :) but also “ a holy and ghostly authority over the souls of men,” which was itself a “ *χαρισμα*, or gracious donation ;” as well as an effectual supply of divine assistance in the right use of it. Ecc. Pol. v. 77. See also 1 Tim. iv. 14. 2 Tim. i. 6.

³ Ecc. Pol. v. 77. (8.)

⁴ John xx. 21.

⁵ Matt. xxviii. 20.

if in heart we did believe it, to banish whatsoever may justly be thought corrupt, either in bestowing, or in using, or in esteeming the same otherwise than is meet.”¹

To return from this digression, the Bible is then delivered to each by the Bishop, saying, “Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto.”²

How solemn and emphatic is this inauguration. The Ministers of our Church are set apart to *preach the Gospel*. This is their peculiar calling. Not to exalt the traditions of men, the ceremonies of the Church, or the dignity of their office. Not even the holy Sacraments, though an important branch of their Ministry, are to occupy their attention in comparison with the fundamental and paramount engagement of the ministry of *the Word*. Nor must we forget that it is the *whole* of that Word which is now placed in their hands. The *New Testament* only was committed to the Deacon, as intimating that he was called to a limited and more elementary Ministry. But now, having been tried, and obtained some experience in the things of God, he is summoned to a higher form in the school of Christ, and intrusted with the whole Canon of revealed truth. Let us earnestly and devoutly pray that the Ministers of our Reformed and Scriptural Church may be faithful to their calling, and “magnify their office:”³—not by “*preaching themselves*, but *Christ Jesus, the Lord* ;”⁴—“keeping back nothing that is profitable,”⁵—that they may be “pure from the blood of all men, not shunning to declare unto them *all the counsel of God*,”⁶ without adulteration or reserve.

The newly-ordained [then] take the Communion together,

¹ Ecc. Pol. v. 77, (8.)

² In the first Prayer-Book, it was ordered that “The Bishop should deliver to every one of them the Bible in the one hand, and the Chalice or cup with the bread, in the other hand.” This change was strikingly significant. For the priesthood of our Protestant Church is thus symbolized, not by the *Bible and sacraments jointly*, but by the *Bible only*.

³ Rom. xi. 13. ⁴ 2 Cor. iv. 5. ⁵ Acts xx. 20. ⁶ Verses 26, 27.

as a bond of holy brotherhood, a cup of refreshment from the Lord to prepare them for their arduous but heavenly warfare.

Then follows a comprehensive Prayer for the success of their Ministry, and a blessing upon their labours:—"that they may be clothed with righteousness, and that God's Word, spoken by their mouths, may have such success, that it may never be spoken in vain."¹ For their people also we pray, that "we may hear and receive what they shall deliver out of God's most holy Word, or agreeable to the same, as the *means of our salvation*."² That, being uttered according to His mind and will, revealed in the Scriptures, it may be reverently heard, and cordially embraced; so that "in all our words and deeds we may seek God's glory, and the increase of His kingdom."³

The office concludes in the same manner as that for the Ordering of Deacons.

THE CONSECRATION OF BISHOPS.

We come now to the "Form of Ordaining or Consecrating of a Bishop," which, though, from its nature, more rarely witnessed, is not the less important.

Before we proceed to consider it, let us dwell a little more particularly on the scriptural authority for an Episcopal order, and on the nature of that distinction before asserted to subsist between a Bishop and a Presbyter, as maintained by the Protestant Episcopal Church.

We have already seen that the Episcopal power was at first lodged with the *twelve Apostles*.⁴ To these were sub-

¹ Psalm cxxxii. 9. Isaiah lv. 10, 11. 2 Thess. iii. 1.

² Rom. x. 25. 1 Cor. i. 21, 23, 24. 1 Thess. ii. 13. 1 Peter ii. 2.

³ Matt. v. 16; vi. 10.

⁴ Hooker well observes that "*things* are ancients than their *names*;" and "names signifying common qualities ancients than the restraint of those names." Ecc. Pol. vii. 2, (2.) Thus the *office* of a *Bishop* was older than the *name* of Bishop; the first Bishops being called Apostles. Theodoret Comment, in 1 Tim. iii. 1. And the name Bishop at first was common to all Pastors.

sequently added other *Evangelists*,¹ or preachers of the Gospel, who were sent forth with full powers to form new Churches, or acted as their delegates in the consolidation and government of churches already founded. Such were Paul, Barnabas, Silas, Timothy, &c., who were all called Apostles.² They may be divided into two classes. The Apostles proper, including St. Paul, who were "Bishops at large,"³ exercising their authority over the Churches, which they had founded, even when absent;⁴—and the "apostles of the Churches,"⁵ such as Timothy, Titus, Epaphroditus, &c., who seem to have been nearly analogous to diocesan bishops.⁶

Ancient story is decisive respecting the appointment of James to be *first bishop* of Jerusalem; and the testimony of Scripture confirms the tradition.⁷ That the seven churches of Asia were presided over and governed by Bishops, seems clear from the style of the epistles addressed to their "Angels," or "messengers,"⁸ which imply that these Ministers were possessed of supreme authority in their respective Churches;⁹ in one of which, at least, many Presbyter-bishops existed long before.¹⁰

¹ 2 Tim. iv. 5. See Whitby's Preface to Ep. to Titus.

² Acts xiii. 2; xiv. 4, 14. 1 Cor. ix. 5, 6. Comp. 1 Thess. i. 1. with ii. 6. Also Rom. xvi. 7.

³ Ecc. Pol. vii. 4, 6, (3.)

⁴ 1 Cor. v. 3—5. The titles *Bishop* and *Presbyter* were sometimes given them; the former being a name of *office*, the latter of *dignity*. Acts i. 20. 1 Peter v. 1. See Burton's Hist. of Ch. p. 51, 55.

⁵ 2 Cor. viii. 23. ἀποστολον ἐκκλησιων.

⁶ 1 Tim. v. 22. Titus i. 5. Phil. ii. 25. ὅμων ἀποστολον. See Whitby's Comment. Eusebius calls Timothy and Titus the *first bishops* of Ephesus and Crete. Ecc. Hist. iii. 4. § 2.

⁷ Jerome, Catal. Scrip. Eccles. Eusebius, Hist. Ecc. ii. 1. Acts xv. 13; xxi. 18. He is commonly called James *the Just*, the *brother of our Lord*. Probably he was his kinsman; and not one of the twelve Apostles. Burton's Hist. of Ch. pp. 53, 54.

⁸ Rev. ii. 1. ἀγγέλοι. Comp. i. 20, where the "angels" are distinguished from the "churches" over which they presided.

⁹ See Rev. ii. 2, 20, &c. If, in some cases, the plural number is used, (ii. 23, 24, &c.) the same thing occurs in the epistle of Ignatius to Polycarp; and a similar transition in some of the canonical epistles. See Philemon 2—4. 2 John 3, 4.

¹⁰ Ephesus. See Acts xx. 17, 18.

To turn to ancient Christian writers ; the Epistles of Ignatius, Bishop of Antioch and Martyr, bear directly on the subject of obedience to Episcopal authority.¹ Their evidence, indeed, has been often called in question : and probably requires some abatement. But after making all reasonable deductions, it will appear, we think, to the candid reader, that the ecclesiastical regime, in the East, was firmly settled in his days, on the basis of Episcopacy.² Advancing seventy years onward, we find Irenæus, in the West, who had, in his youth, enjoyed the society and profited by the instructions of Polycarp ; asserting, that “the apostles made Linus the first Bishop of Rome, and Polycarp of Smyrna.”³

To bring the inquiry further down would be needless. Tertullian’s testimony we have already seen ; and there is ample evidence in the writings of Origen, Clement of Alexandria, and Cyprian, that a threefold order prevailed throughout the Christian Church in the third century.⁴

May we not then inquire, with Hooker, “If pastors were subject to pastors in the Apostles’ times,” and in times immediately succeeding, “is there any commandment that this subjection should cease, and the pastors of succeeding ages should be all equals ?”⁵ We may safely challenge our opponents to produce any such command. If, then, we should even allow, that we have no Divine command for the perpetual maintenance of Episcopacy ; so that it should be always necessary to the existence of a Church :⁶ yet we think it a rash, presumptuous act to break in upon the ancient order of Bishops ; an authority sanctioned by scrip-

¹ A. D. 107. Peter is said to have been the first bishop by some, by others Euodius. The former being an apostle, the latter was the first proper bishop. See Jerome’s *Life of Ignat.* and *Ecc. Pol.* vii. 4, (3.)

² See Pearson’s *Vindiciæ Ignat.* on the one side ; and Daille on the other ; also Milner’s *Hist. of Ch.* vol. i. pp. 154—162. See Appendix G.

³ A. D. 177. *Adversus Hæres.* l. iii. c. 3. “Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi.”

⁴ See the authorities in Bingham’s *Ant.* f. ii. ch. i. § 2.

⁵ *Ecc. Pol.* vii. 11, (6.)

⁶ See *Ecc. Pol.* vii. 5, (8,) and 14, (11.) See Appendix H.

tural examples, clearly in accordance with the analogy of social and civil government, and confirmed by the prevailing, and almost unbroken usage of the Church of Christ, in all ages, down to the period of the Reformation.

The superiority of Bishops consists principally in the power of *ordination* and *government*; in other words, they are Fathers of the Church's fathers, and Pastor's of its pastors.¹

In executing these important functions, they were anciently assisted by their colleges of Presbyters.²

THE SERVICE.

The service opens with a beautiful Collect, being the one for St. Peter's day, altered to suit the present occasion:³—

“Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts,⁴ and didst charge them to feed thy flock;⁵ give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof.” We pray that those spiritual gifts, with which the Apostles were enriched, may descend upon their successors;⁶ that they may faithfully feed, and wisely govern the flock of Christ. We pray also for the people, that they may “obey them that have the rule over them, and submit themselves”⁷ to their “godly discipline;” that together, “when the Chief Shepherd shall appear, they may receive a crown of glory that fadeth not away.”⁸

The Epistle describes the qualifications of a Christian Bishop; which though it refers primarily to Presbyterian-bishops, is equally applicable to the superior order.⁹

Instead of this, may be read St. Paul's address to the

¹ πατέρας γεννά τῇ ἐκκλησίᾳ. Epiph. Hær. iii. 75.

² Hooker, Ecc. Pol. vii. 7, (2.)

³ In King Edward's Prayer-Books, the service began with the Epistle.

⁴ 1 Cor. xii. 8—10.

⁵ John xxi. 16. Comp. Acts xx. 28. 1 Peter v. 1, 2.

⁶ See page 325, Note 4

⁷ Heb. xiii. 17.

⁸ 1 Peter v. 4.

⁹ 1 Tim. iii. 1—6.

elders of Ephesus,¹ “wherein there is so lively and lovely a character of a faithful pastor, as no pencil but his, and none but one so guided, could draw.”² Here may the Ministers of Christ read, in this glass, their own duty, and learn by “his rules and example, how to live, to suffer, and to preach.”³

There are three Gospels; the first taken from our Lord’s charge to Peter;⁴ the second from his commission to all the Apostles, as related by St. John;⁵ and the third, from St. Matthew’s account of the same or a similar transaction:⁶—the former stating the authority with which they were charged; the latter the duty which they had to perform, and the strength whereby they might fulfil it.

The Bishop elect,⁷ in his proper robes,⁸ is then presented by two Bishops to the Presiding Bishop, as a “godly and “well-learned man,” one who is duly qualified for so responsible an office.

The Testimonials having been read, and the Oath administered, the Presiding Bishop calls for the prayers of the Congregation. He reminds them that our Saviour spent a whole night in prayer before he sent forth his twelve Apostles;⁹ and that the disciples at Antioch fasted and prayed before they sent forth Paul and Barnabas.¹⁰ Is it not then most fitting that we should follow such examples, according to the apostolic injunction—“Brethren, *pray for us?*”¹¹

¹ Acts xx. 17—35. This was not in Edward the Sixth’s Prayer-Book.

² Dean Comber.

³ *Ibid.*

⁴ John xxi. 15—17. This, or John x. was alone appointed in Edward the Sixth’s first Book.

⁵ John xx. 19—23.

⁶ Matt. xxviii. 18—20. In King Edward’s second Book, John iv. 15—17, or John x. were appointed for the gospel.

⁷ Bishops were formerly elected by the College of Presbyters, and the people jointly. The form of an election is still kept up, but it is nothing more.

⁸ The first Prayer-Book of Edward VI, mentions a “surplice and a cope,”—the second gives no directions respecting vestments, in this place. A “rochet,” or linen habit peculiar to a bishop, is now required to be worn.

⁹ Luke vi. 12, 13.

¹⁰ Acts xiii. 1—4.

¹¹ 1 Thess. v. 25. 2 Thess. iii. 1. Heb. xiii. 18.

Then follows the Litany, with an additional suffrage, appropriate to the occasion; concluding with a prayer answering to the corresponding ones in the other ordination services, "Almighty God, giver of all good things," &c.¹

The Presiding Bishop then proceeds to examine the Bishop elect, in a manner similar to that pursued with Priests and Deacons;² viz. respecting his call to this Ministry, his persuasion of the sufficiency of the Holy Scriptures, his determination to adhere to them, study them with prayer, and defend them with diligence: faithfully encouraging truth, and resisting error.³

The next question is very important, in a practical view, when we consider to how many temptations of carnal self-indulgence so exalted a station is necessarily exposed. "Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?"⁴ Blessed and honourable would that church be, whose Bishops were always mindful of this solemn engagement!

He is next asked whether he will maintain "quietness, love, and peace,"⁵ and "correct and punish" offenders?⁶ Whether he will be faithful to his high trust, in "laying hands suddenly on no man: but keep himself pure"⁷ from the blood of souls. And, lastly, whether he will be "gentle and merciful to the poor and strangers?"⁸

The Presiding Bishop then prays that he may have grace

1 The words "the edifying and well-governing of thy Church," are introduced into our Prayer-Books instead of "the profit of thy congregation," as it was in King Edward's Books.

2 Pp. 314, 315, 320, 321.

3 1 Tim. iv. 7, 15 Titus i. 7.

4 Titus ii. 11, 12. 1 Tim. iv. 12. Titus ii. 7, 8. 5 2 Tim. ii. 22—25.

6 1 Tim. v. 20. 2 Tim. iv. 2. Titus i. 13; ii. 15.

7 1 Tim. v. 22. This question did not occur in King Edward's Prayer-Books, in which the *exclusive* power of ordination seems not to have been bestowed upon Bishops. See our remarks in Appendix D.

8 1 Thess. ii. 7. 2 Tim. ii. 24. 1 Peter v. 3. 1 Tim. iii. 2.

to fulfil these promises, that he "may be found perfect and irreprehensible at the latter day."¹

The new Bishop is then completely robed in his episcopal attire; signifying the putting on the grace of Christ, to prepare him for his holy calling.² Then kneeling down, the Bishops, and others present, sing [or say] over him the beautiful hymn, "Veni, Creator Spiritus;" "Come, Holy Ghost," &c., which has been already considered.³

The Presiding Bishop proceeds to offer up a prayer, commencing in the same manner as the corresponding one in the ordination of a Priest. We ask for the chief Pastor of Christ's flock, that he may ever "be ready to spread abroad the glad tidings of reconciliation, and use the authority given him, not to destruction, but to salvation, not to hurt, but to help."⁴ That having been a faithful steward over God's family, he may "at last be received into everlasting joy."⁵

The presiding and other Bishops then lay their hands upon his head, and bestow their consecrating Benediction, in words analogous to those used in the Ordination of Priests.⁶ "Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God,"⁷ &c. The consecrated prelate is called upon, in the words of St. Paul to Timothy, to "remember to stir up the grace of God which is given him by this imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and soberness." The same objection may be made to this form, which has been

¹ 1 Cor. i. 8.

² Isaiah lxi. 10. Zech. iii. 4, 5. Rom. xiii. 14. Col. iii. 11, 12.

³ See p. 322. ⁴ 1 Tim. iii. 2. 2 Cor. v. 18—20; x. 8; xiii. 10.

⁵ Matt. xxiv. 45, 46; xxv. 21.

⁶ See pp. 323, 324.

⁷ In King Edward's Prayer-Books, the form was as follows, "Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands," &c. See John xx. 22. 2 Tim. i. 6, 7. *χαρισμα*, a "gift" of *grace*. See Scott's comment on this passage. Comp. 1 Tim. iv. 14. Rom. v. 15. "free gift." No mention is made of the Bishop's kneeling in King Edward's Book.

raised against the other, and our answer in each case will be precisely similar.

The presiding Bishop then delivers him *the Bible*, as the warrant of his commission, the Royal Mandate of our Heavenly King.¹ The charge which accompanies this significant action, is most solemn and impressive:—"Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee."² This refers to his duty as an Evangelist, or preacher of the Gospel; the following to his Pastoral character.³ "Be to the flock of Christ a *shepherd, not a wolf; feed them, devour them not.*"⁴ What plain dealing, what scriptural truthfulness is this! How deep the tone of calm piety and spiritual discernment, which breathes through the following words:—"Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost."⁵ Be *so merciful, that ye be not too remiss; so minister discipline, that you forget not mercy*; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory."⁶

Having received the Communion together, as the seal of the Divine commission, the presiding Bishop offers up a fervent prayer for God's blessing upon his newly-consecrated brother. It is conceived in the spirit of true piety, and expressed in scriptural language; asking for him the grace to be faithful in earnest preaching, and exemplary in

¹ In Edward the Sixth's first Prayer-Book, the Bible was ordered to be "*laid upon his neck.*" Anciently the Gospels were held *over the head* of the Bishop to be ordained. Con. Carth. iv. 2. Constit. Apost. viii. 4. Chrysost. de Laud. Evang., &c. See Bingham's Ant. ii. xi. 8.

² 1 Tim. iv. 13—16.

³ In King Edward's first Book, the Archbishop was here to "*put into his hand the pastoral staff.*"

⁴ John x. 2, 12. Acts xx. 28, 29

⁵ Ezek. xxxiv. 2—16. Comp. Luke iv. 18; xix. 10. 1 Thess. v. 14.

⁶ 1 Peter v. 4.

holy living.¹ That when he is called to give up his earthly mitre, at the day of final account, he may receive in exchange a "crown of righteousness."²

The solemn service closes in the same manner as the preceding.

¹ 2 Tim. iv. 2. 1 Tim. iv. 12.

² 2 Tim. iv. 5—8.

APPENDIX.

A. [PAGE 307.]

How early we are to date the general establishment of a settled Episcopacy, is a difficult question, respecting which very different opinions have been held. Most moderate writers agree with Hooker in thinking, that a College of Presbyters was the first form of Church-government established by the Apostles.¹ But, while some, with him, suppose that they shortly afterwards super-added the order of fixed Presidents, or "Bishops by restraint," as he calls those whom we should term Diocesan Bishops; others, supporting themselves by the authority of Jerome, attribute the origin of a localized Episcopacy, to a "custom of the Church," supposed to have been generally adopted as "a remedy against schism," about the date A. D. 140.²

It must be allowed to be rather remarkable that, in some of the most ancient and valuable monuments of antiquity, that have come down to our times, little or no reference is made to this order; such, at least as would afford any positive proof of its distinct and peculiar character. Thus Clement of Rome, in his Epistle to the Corinthians, speaks of "*Rulers*" (ἡγούμενοι,) and "*Bishops*" (ἐπισκοποι,) but always in the *plural number*; and the three orders are nowhere to be found in juxtaposition.³ We

¹ Ecc. Pol. vii. 5.

² See Jerome's Comment on Titus i. 7. and Epist. ad Evang. quoted by Nelson on Ember Days in Whitsun Week; and Ecc. Pol. vii. 5, (2.) (8.)

³ A. D. 93. Some may think that Ep. i. § 1; "Being subject to your *rulers*, and giving due honour to the *presbyters*;"—is an instance opposed to the above statement: and it is so taken by Nelson. But even Arch

must not, however, rashly conclude from this circumstance, that there were *no* bishops in the age of Clement:—for we have ground for believing that he was himself *Bishop of Rome*, at this very time, though it is remarkable that he makes no allusion to the subject. Nor does Ignatius allude to it in his Epistle to the Romans. Again, Justin Martyr, in his first Apology, speaks of a “*President*” (προεστως) administering the Eucharist, and performing other acts of public worship, assisted by his “*Deacons*.”¹ Two orders only. Tertullian, also, in his account of the discipline of Christian Churches in his own time, says, that “*approved elders preside*.”² Probably *Bishops* were intended, but they are not distinguished from *Presbyters*; perhaps, because in most cases, they were *overseers* of their respective *flocks*, rather than of the *clergy*;—few or no *Presbyters* being placed under them. We must not forget, however, that, on other occasions, Tertullian expressly notices the distinction between the *three orders*;—as where he says that “the right of baptizing belongs to the chief priest, who is the *bishop*; and after him to *presbyters* and *deacons*, yet not without the authority of the bishop.”³ As yet however, the Church seems to have been in a transition state, her rudimental government, in some places, exhibiting only two orders of the Christian ministry, in others, the whole three complete.⁴

B. [PAGE 308.]

Much of the confusion respecting Church order is attributable to a want of clear definition of the terms used in dispute. The

bishop Wake, whose Index refers us to § 42, 43, in proof of the *Divine institution of Bishops* translates πρεσβυτεροις, “the aged,” doubtless on account of the νεοις, “young men” immediately following. In § 40, there is, indeed, an allusion to the *threefold* order among the Jews; but in § 42, only *bishops* and *deacons* are named, as appointed by the apostles. The words επισκοποι and ἡγουμενοι, seem to be used by Clement precisely as in Acts xx. 28, and Heb. xiii. 7, 17.

¹ A. D. 148. See Apol. i. 85—87. Comp. I Tim. v. 17. οἱ καλως προεστωτες πρεσβυτεροι.

² A. D. 200. See Lib. Apolog. c. 39. “Præsident probati quique seniores.”

³ De Baptismo, c. 17, and De Præscript, c. 41.

⁴ Dr. Burton thinks that the threefold government was *generally* established at the beginning of the second century; the above reasons incline the writer to place the date considerably lower. A singular instance of Presbyterian government existed long after, in the ancient monastery of Iona, as recorded by Bede. Ecc. Hist. iii. c. 4. “Habere autem solet ipsa insula rectorem semper abbatem *presbyterum*, Cujus juri et omnis provincia et ipsi etiam *episcopi ordine inusitato debeant esse subjecti*,” &c.

Church of Rome, following the schoolmen, distinguishes between order and jurisdiction;¹ making Bishops and Priests to be of the same order, though differing in rank and jurisdiction. Some of the Fathers occasionally speak in this way;² and Cranmer himself was once of this opinion. (Burnet's Hist. of Reform. Book. i. 1540.)³ Indeed, we may observe, that our Church uses the words *ordination* and *consecration* promiscuously, with reference to the appointment of a Bishop.

C. [PAGE 308.]

The ancient Fathers of the Church insist much upon this orderly succession. Thus Clement, in his Epistle to the Corinthians, § 42, "The Apostles have preached to us from our Lord Jesus Christ, Jesus Christ from God. Christ therefore was sent by God, the Apostles by Christ: *so both were orderly sent*, according to the will of God. Thus preaching through countries and cities, they appointed their first fruits to be Bishops and Deacons, over such as should believe, having proved them by the Spirit." Again, "44. Our Apostles knew by our Lord Jesus Christ that contentions should arise upon account of the ministry (or, the title of Bishop.) Therefore they appointed the persons before mentioned, and gave direction, *how, when they should die, other approved men should succeed in their ministry.*" (Abp. Wake's translation is generally adhered to in the above passages.)

Irenæus, in his valuable treatise against heresies, has the following remarkable testimony: "We can enumerate those who were appointed by *the Apostles Bishops in the Churches, and their successors even to us.* For they wished those to be very irreprehensible in all things, whom *they left their successors, delivering to them their own place of government* (magisterii.") He then enumerates the succession of Bishops in the Church of Rome, beginning with its founders Peter and Paul, Linus its first Bishop, and so on, to Eleutherus, "who now has the bishopric in the *twelfth place from the Apostles.*" (Iren. iii. 3.)

¹ Bingham, Antiq. ii. i. 1. Bishop Burnet on Art. xxv.

² "Episcopi et Presbyteri una ordinatio est, uterque enim sacerdos est, sed Episcopus primus est."—Hilar. in 1 Tim. iii. 1, quoted by Whitby. So Jerome on Titus i. 5.

³ Possibly a kind feeling on the part of our first Reformers induced them to take low ground on this subject, in condescension to their brethren on the Continent and in Scotland: who generally laboured under an almost unavoidable defect in this point of Ecclesiastical order.

To add one more ancient and unquestionable witness, Tertullian, in his "Præscript. against Heretics," thus writes: "Let them show the origin of their churches, let them unfold the *order of their bishops*, so *succeeding one another in a regular line*, that the *first bishop* of them have had for his author and predecessor some Apostle, or some apostolical man, who continued with the Apostles. For so apostolical Churches prove their estates.¹ So the Church of Smyrna adduces *Polycarp placed over it by John*: so that of the *Romans Clement ordained by Peter.*" (c. 32.) Hooker Ecc. Pol. vii. v. (9.) quotes this passage imperfectly. It teaches us, when fairly considered, that, while the principle of Apostolical succession was an established one, the *particular succession* is not a matter on which much stress can be laid; Irenæus making Linus the first Bishop of Rome, while Tertullian seems to give this honour to Clement. Some learned men explain this to mean, that Clement was ordained the successor to Linus and Anacletus, during Peter's life-time. This, however, is improbable, and Tertullian is speaking expressly of "the first Bishop." Augustine, again, places Clement between Linus and Anacletus. Ep. 165. See Bingham, Antiq. ii. i. 3, 4.

D. [PAGE 308.]

The language of the Church, on this subject, was much more lax, and less rigid, in the first Preface, published 1549, than in our present books: the terms, "lawful authority," "lawful Bishop, &c." and "Episcopal Consecration, or Ordination," being of later date. In the first Book, it was only stated, that "It is requisite, that no man, (not being at this present Bishop, Priest, or Deacon) shall execute any of them, except he be called, tried, examined, and admitted according to the form hereafter following." This afforded an opening for that liberty, which, at the commencement of the Reformation, was freely granted to foreign ministers possessing only Presbyterian orders, to take part in the service of the Church. See Bp. Burnet on Art. xxiii. ii. and Strype's Annals quoted in Rev. J. Cumming's Apology for the Church of Scotland, p. 14, where are some curious remarks on the *Presbyterian Episcopate*, and *Apostolical Succession* of the Scotch Kirk, pp. 14—25. On the admission of Presbyterians to the ministry of the Church of England, see Keble's Preface to Hooker, p. lxxvi., and Traver's Supplication, Vol. iii. p. 689. Hooker himself argues

¹ "Census suos deferunt." Hooker's translation is nearly followed. Bingham renders it "make their reckoning."

in favour of a liberal view of ecclesiastical polity. "He which affirmeth speech to be necessary among all men throughout the world, doth not thereby import that all men must necessarily speak one kind of language. Even so the necessity of polity and regiment in all churches may be held *without holding any one certain form to be necessary in them all.*" Ecc. Pol. iii. 2. (1.) Again, he quotes a weighty golden sentence from St. Augustine: "If ye will dispute, and condemn one sort by another's custom, it will be but matter of endless contention: where, forasmuch as the labour of reasoning shall hardly beat into men's heads any certain or necessary truth, surely it *standeth us upon to take heed, lest with the tempest of strife the brightness of charity and love be darkened.*" Ep. 36. Ecc. Pol. iii. 11. (13.) For the application of this truth, see (14.) or vii. 14. (11.) See also the Rev. T. Scott's excellent observations on Num. ii.

E. [PAGE 317.]

In the First Prayer-book this office began in the following method:—

The Introit—Psa. xl. or cxxxii. or cxxxv.

Epistle—Acts xx. 17—35, or 1 Tim. iii. &c.

Gospel—Matt. xxviii. 18 to end, or John x. 1—16, or John xx. 19—23.

Then the latter version of "Veni Creator."

"Come Holy Ghost," &c.

(The former, and shorter version was not added till the last review.)

Then the candidates were presented, "every one having upon him a plain albe."

The service then proceeded as at present.

F. [PAGE 327.]

Mr. Cureton's discovery of an ancient Syriac version of parts of the Epistles of Ignatius to the Ephesians, the Romans, and Polycarp, is very important. Though it does not prove that all the rest is a forgery, it gives a peculiar value to the portion thus ascertained to be of such genuine antiquity. These remains are sufficient to establish our position, without any of that exclusive severity, and inflated tone, which appeared too conspicuous in the suspected parts. Ignatius calls himself "a Bishop of Syria" (Ep. Rom. § 2.) Onesimus, "Bishop of Ephesus" (Ep. Eph. § 1.) and Polycarp, "Bishop of Smyrna" (Ep. to Polyc. Pref.) In

the last Epistle occurs the following passage in the Syriac MS.: "My soul be security for them that submit to their *Bishop*, with their *Presbyters* and *Deacons*. And may my portion be together with theirs in God." (Ep. Polyc. § 6.)

G. [PAGE 327.]

The following striking passage may be useful to cool the ardour of some uncharitable zealots. "Another extraordinary kind of vocation (besides a special Divine call) is, when the exigence of necessity doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep: where the Church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain; in case of such necessity, the ordinary institution of God hath given oftentimes, and may give place. And *therefore we are not simply without exception to urge a lineal descent of power from the Apostles by continued succession of bishops in every effectual ordination.*" Hooker, Ecc. Pol. vii. 14. (11.)

CHAPTER XV.

THE ARTICLES.

WE have seen that the Clergy, at their Ordination, promise to conform to the doctrine and discipline of the Church: The authorized standards of the former, are the Articles and Homilies, while the Rubrics and Canons are their guides to the latter.¹

The Articles of the Protestant Episcopal Church may be called “the *Clergyman’s Creed*,” to which he is obliged to subscribe, while the lay members of the Church are only called upon to assent to the Apostles’ Creed. In another point of view, they correspond to those Confessions of Faith, which were drawn up by other Protestant Churches, at the Reformation; intended to counteract the errors of prevalent heresies, to be a standing protest against Popery, and a means of detecting and excluding from the ministry the concealed adherents of Rome.

Compiled at that interesting period, when our Church was just emerging from the gloom of ancient superstition, into the broad daylight of the Gospel;—they have never lost their value, nor ceased to serve the twofold purpose for which they were designed;—namely to be “a *touchstone* to the opinions and faith of professing Christians, and a *watch-*

¹ The case of the Homilies and Canons is different from that of the Articles and Rubric. They are indeed equally set forth by authority. The one is as truly the doctrine, and the other is as truly the law, of the Church. But still the regard that we are supposed to pay to them is not equally the same.”—Archdeacon Sharp. The reason of this difference lies chiefly in the *subscription* required to the one, and not to the other.

light, warning against the rocks where so many have made shipwreck."

The Articles were originally forty-two in number, and were "agreed upon by the Bishops and other learned and godly men, in the convocation held at London, in the year 1552, to root out the discord of opinions, and stablish the agreement of true religion;"¹ and "published by the Royal authority"² of Edward the sixth. Having been repealed in the reign of Mary, they were restored by Queen Elizabeth, in the year 1562, in a form slightly altered, constituting our present Thirty-nine Articles.

Cranmer and Ridley are believed to have been the chief framers of the originals, assisted by other eminent divines of that Augustan age of English Theology;³ when truth was drawn fresh and pure from the mine of Scripture, freed from the old incrustations of error, and unalloyed by new subtleties.

As a standard of sound doctrine, they are eminently marked by deep and thorough knowledge of the Scriptures, great practical wisdom and perspicuity of statement, and, above all, by Christian moderation; alike remote from that spurious charity which confounds the distinction of truth and error, and can make light of the mutilation and perversion of the saving doctrines of the Gospel;—and that narrow-minded bigotry, which multiplies, while it magnifies, schisms, and regards every diversity of sentiment and practice, with the same horror, as damnable and soul-destroying heresy. Thus beautifully and evenly poised by the balance of the sanctuary; the Articles have been for

¹ Preface to "The Religion of the Reformation." Seeley. 1826.

² Preface to "Articles of Edward VI." Parker Soc. Ed. pp. 486
526, 572.

³ "How or by whom they were prepared, we do not certainly know. Questions were framed relating to them; these were given about to many Bishops and divines, who gave in their several answers; those were collated and examined very carefully; all sides had a full and fair hearing, before conclusions were made."—Bishop Burnet's Introduction to Exposition of Articles, p. 7. He afterwards adds, "They were prepared, as is most probable, by Cranmer and Ridley,"—p. 8. See Appendix A.

ages the life-boat of the Church of England, which have kept her safe and afloat amid every change of circumstances, throughout the stormy night of her open enemies and assailants, and amid the hidden rocks and quicksands, in the day of her faithless friends.

Much unnecessary controversy has been raised respecting the sense in which they are to be taken and subscribed; too plain an indication of the departure of her children from the simplicity and purity of the old Protestant faith.

[The 7th Article of our Constitution requires a subscription from every person, before he is ordained, to the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States."]

Bishop Burnet has truly stated that "the meaning of every subscription is to be taken from the design of the imposer, and from the words of the subscription itself;" not these separately, but in combination with each other. The design was to promote "consent touching true religion,"² the subscription declares a free and hearty "assent"³ to the Articles, in their "literal" sense. What room, therefore, could have been found for ambiguity, if conscious declension from the true doctrine of the Church had not studiously sought out or invented it, to give a colour to its dishonest evasion?

It is not consistent with our plan to enter upon so wide a

¹ See Introduction to Exposition of Articles, p. 11.

² Title to the Articles.

³ Canon xxxvi. requires every clergyman at his ordination, or, admission to any ecclesiastical benefices, &c. to declare that "he alloweth the Book of Articles of Religion, and acknowledgeth *all and every of them besides the Ratification, to be agreeable to the word of God.*" The form of subscription is also given. "I do *willingly and ex animo* subscribe," &c. No words can more strongly express an entire agreement in the doctrines we are commissioned to teach. The 13th of 2 Eliz. cap. 12, requires that every clergyman, at his induction to a benefice, should read the Articles in the Church, and declare his "*unfeigned assent* to them."

field as the exposition of the Articles. A few words, by way of an outline of their contents, must suffice ; while we refer the reader to more extended treatises, for fuller information.¹

The first five Articles contain the Christian doctrine respecting the three Divine Persons in the Holy Trinity, as already considered in treating of the Athanasian and Apostle's Creeds.² In the three next, the rule of Faith is established, as contained in the Scriptures of the Old and New Testament, and asserted and explained in the three Creeds.³ The ten following declare, in a very full, accurate, and evangelical manner, the way of salvation for fallen man, through the free and sovereign grace of Christ, working in us, and appearing for us.⁴ Here is, indeed, "the glorious Gospel of the blessed God"⁵ set forth so clearly, and in such accordance with the rule of Scripture, as to deserve the Christian student's deepest attention, and the careful perusal of every member of the Church. Indeed the great body of pious dissenters concur in these Articles, and many have acknowledged their excellence ; while many more have drunk of these precious streams, who did not recognize the channel through which they flowed. Nor is it too much to assert, that the Doctrinal Articles of our Church have been the means of preserving in the good old way many a separate community ; while they have shed a bright reflection in the path of truth, unnoticed perhaps as the common light of day :—and flashed a beacon-glare upon those shoals of error, on which, in the dark, they had else made shipwreck.

¹ Besides the works of Bishops Burnet and Tomline, which, however valuable, as compendious treatises, on practical and historical points, are very defective in their statements of gospel truth ;—we may refer to the following recent publications of a more popular character ;—"The Religion of the Reformation as exhibited in the 39 Articles." Seeley, 1826. "Discourses upon some of the Doctrinal Articles," by the Rev. H. Blunt, Hatchard ; and "Explanation of the 39 Articles," by Rev. H. Budd, in "Helps for the Young," Part ii. Seeley. 1839.

² See pages 63, 64, 152 ; and Appendix B.

³ See p. 192, and Appendix C. ⁴ See Appendix D. ⁵ 1 Tim. i 2.

The Church here teaches us, that "man is very far gone from original righteousness, and is of his own nature inclined to evil;"¹ so that we have no power of ourselves to turn to God, or "do good works acceptable to Him;" "without the grace of God preventing us," as a spur, to quicken us to will, and working with us, as a hand, to enable to do His good pleasure.² First "giving us good desires," and then "bringing them to good effect."³ She proclaims the alone sufficiency of the merits of Christ, as the righteousness of the believer;⁴ and the utter worthlessness of our own works, when they precede, instead of following our justification:⁵ teaching us to regard all our services for God as a mere debt, the performance of which can deserve nothing;⁶ the best of them being defiled with sin, from which Christ alone was perfectly free.⁷ In fine, she traces up all our salvation to "the everlasting purpose of God,"⁸ chosing to deliver us from wrath, and make us in Christ, "vessels unto honour;"⁹ in due time "calling us by His Spirit,"¹⁰ "justifying us by faith freely,"¹¹ "adopting us into his family,"¹² "conforming us to the image of his Son,"¹³ and leading us in a course of "good works,"¹⁴ to the attainment of "everlasting felicity."¹⁵ Thus our whole salvation, from first to last, is shown to be of

¹ Art. ix. Comp. Eccles. vii. 29. Jer. xvii. 9. Rom. iii. 9—19.

² Art. x. Comp. John vi. 44; xv. 4. 5. 2 Cor. iii. 5. Phil. ii. 13.

³ Collect for Easter Day See Hooker, vol. ii. p. 691. Keble's Ed.

⁴ Art. xi. Rom. iii. 20—28; iv. 3—5; x. 3, 4. 1 Cor. i. 30, 31. Gal. ii. 16. The "Homily on Justification" referred to, is that "On Salvation," attributed to Cranmer.

⁵ Arts. xii, xiii. Comp. Isaiah lxiv. 6. Rom. viii. 7—9; ix. 16; xi. 35; xiv. 23. Eph. ii. 4, 5. Titus iii. 5.

⁶ Art. xiv. Job xxii. 2, 3; xxxv. 7. Psalm cxliii. 2. Luke xvii. 7—10. 1 Cor. iv. 7.

⁷ Art. xv. Ecc. vii. 20. Rom. vii. 15, 21. James iii. 2. 1 John i. 8. 10; and John xiv. 30. 2 Cor. v. 21. Heb. iv. 15; vii. 26. 1 Peter ii. 22.

⁸ Art. xvii. Comp. Eph. i. 3—11; iii. 11. 1 Peter i. 2,

⁹ Rom. ix. 21—25. 2 Tim. ii. 20, 21.

¹⁰ Rom. viii. 29, 30. 2 Tim. i. 8, 9.

¹¹ Rom. v. 1, 2.

¹² Eph. i. 5. Gal. iv. 4—7. 1 John iii. 1, 2.

¹³ Rom. viii. 29. ¹⁴ John xv. 4, 8, 16. Eph. ii. 10. Titus ii. 11, 12.

¹⁵ 1 Peter i. 3—5. Jude 24, 25.

mere grace and mercy.¹ Surely our Church testifies truly that “the godly consideration of our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons,² and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things;³ as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as also because it doth fervently kindle their love towards God.”⁴ At the same time she warns us against the fatal abuse of this doctrine, and teaches us, (remembering that “secret things belong unto the Lord our God,” and are not to be curiously pried into by carnal reasonings,) to embrace, with simple faith, those “*general* promises,” which are given to us in Holy Scripture to be appropriated by us, for our own individual benefit, and that of our “children” also:⁵ and in all things to follow the revealed will of God.⁶

The remaining twenty-one Articles relate to the constitution and discipline of the Christian Church.⁷ Here also the moderation of our Church is eminently displayed. For, while a bold stand is made against the errors of Rome, and the “trumpet gives no uncertain sound,”⁸ when the honour of Christ is at stake;—on all minor points, we find her adopting a tone of cautious reserve, as if afraid to go a step beyond the rule of Scripture, or to endanger by too great positiveness and strictness, the unity of the Church. As most of these Articles have already come under review, in the former part of this work, we shall not further enlarge upon their contents.⁹ Four more were contained in King

¹ 1 Cor. i. 30; xv. 10. ² 2 Cor. v. 18. Eph. ii. 5, 8. Titus iii. 5.

² Rom. v. 2, 11. 1 Peter i. 8, 9.

³ Rom. viii. 13. Col. iii. 5, and 2 Cor. iv. 18. Phil. iii. 20. Col. iii. 1—4.

⁴ Rom. viii. 33—39. 1 John iv. 19.

⁵ Deut. xxix. 29.

⁶ John vi. 40; vii. 17.

⁷ See Appendix E.

⁸ 1 Cor. xiv. 8.

⁹ The following additional scripture proofs may be acceptable to some of our readers:—

Art. i.—Jer. x. 10. John iv. 24. Numb. xxiii. 19. Psalm cxlvii. 5. Zech. ix. 17. Heb. i. 3.

Edwards' book, which are now repealed; not so much, perhaps, because any of them were disapproved of by our Elizabethan Reformers as because they appeared to them unnecessary.¹

Art. ii.—Matt. iii. 17. John i. 14. Micah v. 2. Heb. i. 8. Isaiah vii. 14. with Matt. i. 23. 2 Cor. v. 19. Heb. ii. 17. Rom. v. 18. Heb. ix. 28.

Art. vi.—2 Tim. iii. 15—17, Isaiah viii. 20. Gal. i. 7—9. Rev. xxii. 18, 19.

Art. vii.—Matt. v. 17, 20. Gal. iii. 24, 25. John v. 39. Matt. xii. 17. Heb. xi; vii. 12; viii. 13, Rom. iii. 31.

Art. ix.—Job xiv. 4. Psalm li. 5. Rom. vii. 18, 22, 23. Gal. v. 17. Rom. viii. 7, 1. Mark xvi. 16. Rom. vii. 7, 8.

Art. xii.—Eph. ii. 10. James ii. 17, 26. John xv. 5. Gal. v. 6. Matt. vii. 17, 20. Phil. iv. 18. Titus iii. 8. Matt. v. 16.

Art. xvi.—Ezek. xviii. 4. Rom. vi. 23. Matt. xii. 31, 32. 1 John v. 16, 17. Luke xxii. 31—34. Isaiah i. 18.

Art. xviii.—Acts iv. 12. John xiv. 6. 1 John v. 12. Rom. x. 13—17. Eph. ii. 12. Gal. i. 8.

Arts. xix, xx.—See Ch. i.

Art. xxi.—Rom. xiii. 1. Isaiah viii. 20.

Art. xxii.—1 John i. 7, 9. Rev. xiv. 13. Luke xxiii. 43. Exod. xx. 4, 5. 2 Kings xviii. 4. 1 Tim. ii. 5. Matt. iv. 10. 1 John v. 21.

Art. xxiii.—See pp. 305—308.

Art. xxiv.—1 Cor. xv. 11—19. 1 John iv. 24.

Art. xxv.—Acts ii. 38, 41, 42. See pp. 153, 154; 245, 246.

Art. xxvi.—Matt. xxiii. 2, 3. 1 Cor. iii. 5, 7. 1 Tim. vi. 19, 20.

Art. xxvii.—See p. 191—194.

Arts. xxviii, xxix.—See pp. 153—155; 168, 169.

Art. xxx.—See p. 176.

Art. xxxi.—See p. 173.

Art. xxxii.—1 Cor. ix. 5. 2 Tim. iii. 2, 4, 8, 11, 12; iv. 1—3. Heb. xiii. 4.

Art. xxxiii.—See p. 125.

Art. xxxiv.—Pp. 20—22.

Art. xxxvii.—Rom. xiii. 1—5. 1 Peter ii. 13, 14. 1 Sam. xv. 17. 1 Kings ii. 27, 35. 2 Kings xxiii. 21. 1 Chron. xvi. 4. 2 Chron. viii. 14, 15; xix. 5, 8; xx. 1—5, 21; xxxi. 2; xxxiv. 33. Luke iii. 4.

Art. xxxviii.—Acts iv. 32, 34, 35; v. 3, 4; xx. 35. 2 Cor. ix. 6, 7. 1 Tim. vi. 18.

Art. xxxix.—Matt. v. 33—37. James v. 12. Exod. xx. 7; xxii. 11. Deut. vi. 13. 2 Cor. i. 23. Heb. vi. 16, 17.

¹ See Appendix F.

APPENDIX.

A. [PAGE 341.]

WHEN Ridley was charged by the Popish Disputants at Oxford, with being the author of the Catechism of King Edward VI., to which the forty-two Articles were appended;—he replied “I put forth no Catechism.” Cole: “Did you never consent to the setting out of those things which you allowed?” Ridley:—“I grant that I saw the book; but I deny that I wrote it. I perused it after it was made, and I noted many things for it; so I consented to the book. I was not the author of it.”—And again; “I answer, that those *articles* were set out, I both writing and consenting to them. Mine own hand shall testify the same, and Master Cranmer put his hand to them likewise, and gave them to others afterward.” Parker Soc. Ed. p. 227.

B. [PAGE 343.]

In the first edition of the Articles, they were not numbered, and in the one on the Word (Art. ii.) those words “begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father;”—did not appear. In the next Article, after the words “went down into Hell,” there followed—“For the body lay in the sepulchre, until the resurrection: but his ghost departing from him, was with the ghosts that were in prison, or in hell; and did preach to the same: as the place of St. Peter doth testify,” (Art. v.) “*Of the Holy Ghost*”—is not found there.

C. [PAGE 343.]

In the Article on "*the sufficiency of Holy Scripture*," (vi.) after the words "proved thereby," king Edward's Book proceeded—"Although it be sometime received of the faithful as godly and profitable for an order and comeliness; yet no man ought to be constrained to believe it as an article of faith, or repute it requisite to the necessity of salvation." (The Latin of the concluding clause is the same as at present.) The rest of this article is additional. (Art. vii.) was as follows. "The Old Testament is not to be put away, as though it were contrary to the New, but to be kept still. For both, &c." The clause from "although the law, &c.," to the end, is taken from a following Article.

D. [PAGE 343.]

The Article on "*Original sin*," (ix.) originally differed little from its present form. After the words "the Pelagians,¹ do vainly talk," was added, "which also the Anabaptists do now-a-days renew." Instead of "them that are regenerated," was read "baptized," in the English, though the Latin had "*renatis*."

Article X. began at the words "we have no power" &c. to the end. Then came an Article "*Of Grace*," now omitted. "The grace of Christ, or the Holy Ghost by him given doth take away the stony heart, and giveth an heart of flesh. And although those that have no will to good things, he maketh them to will; and those that would evil things, he maketh them not to will the same: yet nevertheless he enforceth not the will. And therefore no man, when he sinneth, can excuse himself, as not worthy to be blamed or condemned, by alleging that he sinned unwillingly, or by compulsion." Article XI. "*Of Justification*," was simply as follows: "Justification by only faith in Jesus Christ, in that sense as it is declared in the homily of Justification, is a most certain and wholesome doctrine for Christian men." Art. XII. is additional. XVI. was headed, "*Of sin against the Holy Ghost*." For the words "the grant of repentance," we find "a place for penitents," which occurs again at the end of this Article; deny the place for penitents to . . . and amend their lives." Then followed an Article on "*Blasphemy against the Holy Ghost*."—Blasphemy is, when a man of malice and stubbornness of mind doth

¹ The *Pelagians* were the followers of *Pelagius*, or *Morgan*, a Welshman, who lived about the year, A. D. 400, who denied original sin, and the need of divine grace.

rail upon the truth of God's word, manifestly perceived; and being enemy thereunto persecuteth the same. And because such be guilty of God's curse, they entangle themselves with a most grievous and heinous crime; whereupon this kind of sin is called and affirmed of the Lord unpardonable."

The XVIIth Article stood nearly as at present, only in the conclusion, we read, "Furthermore, although the decrees of predestination are unknown unto us; yet we must receive God's promises, &c." An important addition, as showing distinctly the reference of this clause, now rendered somewhat ambiguous, by the omission. After the present XVIIIth Article, there followed one now embodied in the VIIth, headed, "*All men are bound to keep the moral commandments of the Law*"—"The Law which was given of God by Moses, although it bind not Christian men, as concerning the ceremonies and rites of the same: neither is it required that the civil precepts and orders of it should of necessity be received in any commonweal: yet no man (be he never so perfect a Christian) is exempt and loose from the obedience of those commandments which are called Moral. Wherefore they are not to be hearkened unto, who affirm that Holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom (they say) they have learned such things as they teach, although the same be most evidently repugnant to the Holy Scripture."

E. [PAGE 345.]

In the XIXth Article, the only variation in the present from the original, is the addition of the words "and manner of ceremonies." Art. XX. The opening clause is additional. It was first inserted in 1563; omitted, both in the manuscript and printed editions of 1571; and restored sometime afterwards. Art. XXII, "warrant," for "warranty." Art. XXIV. "It is most seemly, and most agreeable to the word of God, that in the congregation nothing be openly read or spoken in a tongue unknown to the people. The which thing St. Paul did forbid, except some were present that should declare the same." Art. XXV. "Our Lord Jesus Christ hath knit together a company of new people with Sacraments most few in number, most easy to be kept, most excellent in signification: as is Baptism, and the Lord's Supper."¹

¹ This is, in fact, a quotation from August. Epist. liv. "*Sacramentis numero paucissimis, observatione facillimis, significatione præstantissimis, societatem novi populi colligavit, secuti est Baptismus et communicatio corporis et sanguinis ipsius, &c.*"

Then followed the clause—"The Sacraments were not ordained &c."—now placed at the end. But there was added, after "operation,"—"and yet not that of the work wrought, (*ex opere operato*) as some men speak. Which word, as it is strange and unknown to Holy Scripture; so it engendereth no godly, but a very superstitious sense. But they that receive, &c." The Article closed with what is now the opening clause. There was no mention made of the five Popish Sacraments. Art. XXVII. "It is a sign and seal of our new birth," (the same in the Latin as at present.) "Adoption to the sons of God are visibly, &c.;"—omitting "by the Holy Ghost," in the English, but not in the Latin. The last clause ran thus, "The custom of the Church to christen young children, is to be commended, and in any wise to be retained in the Church." Art. XXVIII. After the words "hath given rise to many superstitions," (omitting "overthroweth the nature of a sacrament,") the Article proceeded—"Forasmuch as the truth of man's nature requireth that the body of one, and the self same man, cannot be present at one time in divers places, but must needs be in one certain place: therefore the body of Christ cannot be present at one time in many and divers places. And because (as Holy Scripture doth teach) Christ was taken up into heaven, and there shall continue until the end of the world; a faithful man ought not, either to believe, or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood in the Sacrament of the Lord's Supper." The passage, "The body of Christ is given, &c.," is new. The conclusion of the Article is unaltered. Art. XXIX. XXX. New in 1562. Art. XXXI. "Propitiation" was rendered "pacifying of God's displeasure." Instead of "*blasphemous*" was read "*forged fables*." XXXII. Headed, "*The state of single life is commanded to no man by the word of God*." The conclusion of this Article is additional. XXXIV. The last clause of this is also new. XXXV. This was as follows—"The Homilies of late given and set out by the king's authority be godly and wholesome, containing doctrine to be received of all men: and therefore are to be read to the people diligently, distinctly and plainly." Instead of XXXVI; "*Of consecration of Bishops, &c.*:"—there was one, whose place is now supplied by Canon xxxvi. of the English Church "*Of the book of Prayers and Ceremonies of the Church of England*." XXXVII. [Had reference to the supreme authority of the king of England in ecclesiastical, as well as civil affairs.]

F. [PAGE 346.]

The following are the four Articles which originally concluded the series.

“¶ *The resurrection of the dead is not yet brought to pass.*

“The resurrection of the dead is not as yet brought to pass ; as though it only belonged to the soul, which by the grace of Christ is raised from the death of sin : but it is to be looked for at the last day. For then (as the Scripture doth most manifestly testify) to all that be dead, their own bodies, flesh, and bones shall be restored ; that the whole man may (according to his works) have either reward or punishment, as he hath lived virtuously or wickedly.”

“¶ *The souls of them that depart this life do neither die with the bodies, nor sleep idly.*

“They which say, that the souls of such as depart hence, do sleep, being without all sense, feeling or perceiving, until the day of Judgment ; or affirm that the souls die with the bodies, and at the last day shall be raised up with the same ; do utterly dissent from the right belief, declared to us in Holy Scripture.”

“¶ *Heretics called Millenarii.*

“They that go about to renew the fable of heretics called Millenarii, be repugnant to Holy Scripture, and cast themselves headlong into a Jewish dotage.”

“¶ *All men shall not be saved at length.*

“They also are worthy of condemnation, who endeavour at this time to restore the dangerous opinion, that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins, a certain time appointed by God’s justice.”

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